THE

INDO-ASIAN CULTURE

Vol. I, No. 1 — JULY 1952

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INDIAN COUNCIL FOR CULTURAL RELATIONS

THE INDIAN COUNCIL FOR CULTURAL RELATIONS

President :

MAULANA ABUL KALAM AZAD

The objects of the Indian Council, as laid down in its Constitution, are to establish, revive and strengthen cultural relations between India and other countries by means of:

(*i*) Promoting a wider knowledge and appreciation of their language, literature and art;

(*ii*) Establishing close contacts between the universities and cultural institutions;

(*iii*) Adopting all other measures to promote cultural relations.

The Indian Council has different Sections representing different regions to facilitate work. It has begun with two sections which are concerned with the countries of (*i*) Western Asia, Egypt and Turkey, and (*ii*) South-East and East Asia.

Sub-sections in respect of each country may also be established.

The Indian Council consists of members representing each Indian university, each of the countries constituting the regional Sections, all important cultural and educational institutions in India, etc.

The universities and institutions may set up Local Councils in various parts of India by enlisting local members to promote the objects of the Indian Council.

THE INDO-ASIAN CULTURE

Vol. I, No. 1 JULY 1952

EDITOR

DR. A. C. SEN, M.A., LL.B. (CAL), PH.D. (HAMBURG)

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SANGHAMITRA CARRIES BODHI TREE SAPLING TO CEYLON

Message from Dr. Rajendra Prasad,

President of the Indian Union.

Rashtrapati Bhavan,
New Delhi.

12th May, 1952.

Since the dawn of history we the people of India and the peoples of the lands of South East Asia have been members of one single ethical and cultural community and this is evidenced by archaeological remains and generally by art and literature of South East Asia. Now that a general awakening has come in this part of the world, it is but natural that this cultural and ethical relationship should be further strengthened. I am glad, therefore, to learn that the Indian Council for Cultural Relations is engaging itself in this mission which, I am sure, would prove of lasting good to humanity. I earnestly hope and pray that the Society should meet with success in its noble work.

Rajendra Prasad

THE
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FOREWORD

The Indian Council for Cultural Relations has since its inception been working for renewing old contacts and establishing new relations with neighbouring countries. With this end in view, it has sponsored two Quarterlies, one in Arabic and the other in Persian, for exchange of cultural knowledge and understanding with our neighbours to our West. It is a matter for pleasure that the Council is now in a position to take a further step towards the extension of our cultural relations by publishing a Journal in English which is meant primarily for our neighbours in South East and Eastern Asia. Like the two journals already published, this will also aim at increasing cultural understanding and co-operation with countries with whom we have had friendly relations from the beginning of recorded history.

India's contacts with these regions in South East and East Asia are remarkable both in extent and duration. Asoka's Missions brought India's message of love and goodwill to these lands beyond the seas. It is a measure of India's interest in her neighbours that Asoka's son Mahindra and his daughter—or as some others would say, his sister—Sanghamitra led Missions in person to Ceylon. The deep and abiding relations then established are seen even to this day in the culture and civilisation of countries like Malaya, Java, Indonesia and Cambodia. They were not only deeply influenced by the message of Buddhism, but the Indian outlook and Indian ways became a pervasive influence in all walks of life: in fact their names are reminiscent of their Indian contacts. The influence reached right up to the borders of China and Japan, so that what is regarded as the Far East today has derived much of its inspiration and outlook from the teachings of the Buddha and other Indian seers.

All this is a matter of history. Sometime during the Middle Ages, the old contacts were loosened, if not lost. In the British period in particular, the eyes of India turned more and more towards the West. Political subjugation meant a large degree of intellectual domination. Nevertheless, with the first awakening of national consciousness India's desire of reviving old contacts with old friends revived. Even before the British had left, the old relations were sought to be restored and Dr. Rabindranath Tagore went out to countries of South East Asia and the Far East as India's unofficial cultural ambassador. That the desire for friendship was mutual was evident from the love and affection with which all these countries received him and welcomed the message of India.

With the attainment of freedom, India is now keen to revive her old friendly contacts with all countries of the world. In such a context is it surprising that she should be particularly anxious to be friends with those who are her neighbours to the East and the West? It is a matter for pleasure that these wishes are reciprocal. It was desire for friendship with new India that prompted Turkey and Iran to invite me as their guest. The exchange of cultural missions with New China is another expression of the same spirit of friendship and co-operation.

This new journal of the Indian Council is intended to contribute to the establishment of closer relations with countries of South East and East Asia. I have every hope that thinkers and writers in these countries will reciprocate these feelings and will co-operate with us in improving knowledge and understanding of our mutual problems. Friendly and cordial relations between countries of the region, which contain almost half the population of the entire world, will be one of the surest guarantees of world peace and goodwill.

S. R. Bal

BOND OF CULTURE AMONG NATIONS

I HAVE always looked forward to furthering the cause of cultural association of India with not only the neighbouring countries to the East and West, but with the wider world outside. It is not merely a question of wanting such cultural association or considering it good, but rather one of the necessities of the situation which compel one to do it, or else the result is infinitely worse. I earnestly hope that the formation of this Indian Council for Cultural Relations will lead to a better understanding between our people and the peoples of other countries.

Having said that, let me state quite frankly the confusion that arises in my mind. All kinds of questions crop up, rather basic questions, questions which arise from what one sees going on in the world around us. We talk of understanding each other, nations, individuals and groups, and it seems an obvious thing that people should try to understand each other and to learn from one another.

Yet, whether we look through the pages of history or study current events, I sometimes find that people who know each other most, quarrel most. Countries which are next door to each other in Europe or in Asia somehow rub each other up most and while knowing each other very thoroughly, that knowledge itself does not lead to greater co-operation or friendship. So what is wrong about our method or this procedure?

That is not a new thing. Even the long pages of history show that. Has there been something wrong in individual nations or in the approach to this question or something else that has not worked as it should have done?

Then again, we talk about cultural relations and immediately the question arises in my mind what exactly is this thing 'culture', about which people talk so much. I remember when I was younger in years reading about German 'Kultur' and of the German people of those days trying to spread it by conquest and otherwise, and there was a big war to spread this 'Kultur' and to resist it. Every country and every individual seems to have his peculiar idea of culture and so when there is talk about cultural relations, while in theory that is very good, actually what happens is that those peculiar ideas come into conflict and instead of leading to friendship

they lead to more estrangements. It is a basic question—what is culture? And I am certainly not competent to give a definition of it because I have not found it. At any rate, I do not know.

One can see each nation, each separate civilisation developing its own culture and civilisation having some roots in generations past, hundreds and thousands of years past, and being intimately moulded by that initial conception which started the civilisation going along its long path. One sees that conception affected by other conceptions—action and interaction between slightly varying conceptions. There is, I suppose, no so called culture in the world which is absolutely pristine and pure and unaffected by any other culture. It simply cannot happen, just as no person can say that he belongs one hundred per cent to a particular racial type, because in the course of hundreds and thousands of years, changes and mixtures have occurred more or less.

So culture will get a little mixed up—the basic element of a particular national culture possibly remaining dominant and yet its being affected by and affecting other cultures. If that kind of thing goes on peacefully there is no harm in it. But it leads often enough to conflicts. It leads sometimes to a fear on the part of one group of what they consider their culture being rather overwhelmed by an outside or alien influence and then drawing themselves into a shell which isolates them, which prevents their thoughts and their ideas going out.

That is an unhealthy situation because in any matter and much more so in what might be called a cultural matter, stagnation is the worst. Culture, if it has any value must have a certain depth, but it must also have a certain dynamic character. After all culture depends on a vast number of factors. If we leave out what might be called, perhaps the basic mould that was given to it in the early stages of a nation's or a people's growth, it is affected by geography, by climate, by all kinds of events that have happened. The culture of Arabia is intimately governed by the geography and the desert of Arabia. It grew up in that. Obviously the culture of India in the old days was affected greatly as we see it in our literature, by the Himalaya Mountains and the forests and the great rivers and other things in India. It was a natural growth from the soil. The two may mix together and produce a happy combination as they often did in various domains of culture, architecture, music, literature, etc.

But where there is an attempt to impose something on the other which does not naturally grow or which does not naturally mould itself,

without uprooting itself, then comes conflict. Then unfortunately something also comes which is basically opposed, to my mind, to all idea of culture. And that is the isolation of the mind, the deliberate shutting up of the mind to other influences.

My own view of India's history is that we can almost measure the growth and the advance of India and the decline of India from the point of view of when India had her mind open to the outside world and when it wanted to close it up. The more it closed it up, the more it became static. Life, whether of the individual or of a group or a nation or of a society, is essentially a dynamic, changing, growing thing. Whatever stops that dynamic idea of growth injures it and makes it deteriorate.

If I may with all respect say so and without meaning any ill to any person, we have had great religions and they have had an enormous effect on humanity. Yet those very religions, in the measure that they made the mind of man static, dogmatic and bigoted have had an evil effect according to my thinking. The things they said may be good, but the effect of saying anything and adding on to it that there you stop and the last word has been said, makes society static and therefore it stops the growth of culture.

How are you to balance these two essential factors? One is that the human being, individual or race or nation must necessarily have a certain depth and a certain root somewhere. Otherwise if the individual is just superficial, he may be outwardly cultured in that superficial sense, but that does not count for much. A race or a group does not count for much unless it has roots in the past, which past after all is the accumulations of generations of experience and some type of wisdom. It is essential that you have that, otherwise you become just pale copies of something else which has no real meaning to you as an individual or as a group.

On the other hand one cannot live in the roots alone. The roots even wither unless they come out in the sun and the free air, and then the roots give you the sustenance and the free air and sun, also giving you all kinds of things and branching out and flowering. And then one might say that you have balance.

It is very difficult to balance because some people think a great deal about the flower and the leaves in the branches, forgetting that they only flourish because there is a stout root beneath them. Others think so much of the roots that no flowers or leaves or branches are left, only a thick stem somewhere. So how is one to balance that and which part of it is real culture and which is not?

Does culture mean some inner growth in the man? Of course it

must. Does it mean the way he behaves to others? Certainly it must. Does it mean the capacity to understand the other persons? I suppose so. Does it mean the capacity to make yourself understood by the other persons? I suppose so. It means all that.

A person who cannot understand another's view-point, is to that extent limited in mind and culture because nobody, barring, may be, some very extraordinary human beings, can presume to have the fullest knowledge and wisdom. And the other party or the other group may also have some inkling of knowledge or wisdom or truth and if we shut our mind to that, then we not only deprive ourselves of it, but we cultivate an attitude of mind which I would beg to say, is opposed to that of a cultured man, because the cultured mind having roots in itself, should have its doors and windows open, imbibing other things. It should have the capacity to understand the other's viewpoint fully even though it cannot agree with it always. It may sometimes agree, sometimes not. The question of agreement or disagreement only arises when you understand a thing. Otherwise it is a blind negation which is not a cultured approach to any question.

I may use another word, say science. What is the scientific approach to life's problems? It is one of examining everything, of seeking truth by trial and error, by experiment, never saying that this thing must be so, but trying to understand why it is so and if one is convinced of it, accepting it, and the moment some other proof comes, changing one's notions, to have an open mind, not a mind which is floating about with every gust of wind, nevertheless an open mind trying to imbibe the truth wherever one finds that.

If that is culture, how far is it represented in the modern world and among the nations of today? Obviously, if it was represented more than it is, many of our problems, national and international, would be far easier of solution.

Almost every country in the world thinks that it has some special dispensation from Providence, that it is of the chosen people or race, and others may be good or bad or secondary, somewhat inferior human beings. It is extraordinary how this human feeling persists in all nations without exception, whether of the East or of the West.

The nations of the East are strongly entrenched in their own ideas and convictions and sometimes in their own sense of superiority in regard to certain matters in life. Anyhow, in the course of the last two or three hundred years, they had many knocks on the head and they were humiliated and they were debased and exploited. And so, in spite of sometimes thinking that they were rather

superior in many ways, they were forced to admit in other ways that they could be knocked about and exploited. To some extent this knocking about process brought a sense of realism. There was a slight attempt to escape from that realism. Oh yes, it was sad. May be we are not so advanced in the material things, in the superficial things; nevertheless, we are superior in the essential things, in the spiritual things, in moral values.

I have no doubt that spiritual things and moral values are more important ultimately than other things, but the way one finds escape in the thought that one is spiritually superior simply because one happens to be in the material and physical sense inferior, is surprising and does not follow. It is a mere way of escape from really finding out the causes of one's deterioration.

Nationalism, of course, is a curious phenomenon which at a certain stage in a country's history gives life and growth and strength and unity and at the same time it has a tendency to limit one, because one thinks of one's country as something rather out of proportion with the rest of the world. The perspective changes and one is continuously thinking of one's own struggles and virtues and failings to the exclusion of other thoughts with the result that the very same thing, that is nationalism, which is the symbol of growth for a people becomes a symbol of stopping that growth of the mind.

Sometimes again, nationalism when it becomes successful, goes on spreading in an aggressive way and it becomes internationally a danger.

So whatever line of thought you follow you arrive at the conclusion that you must find a certain balance between these things. Otherwise something that was good turns into evil.

Culture that is essentially good, looked at from a wrong point of view, becomes essentially not only static but aggressive and something breeding conflict and hatred. How you are to find a balance, I do not know.

And perhaps that is the problem of today apart from the political and economic problems of the age, because behind it there seems to be a tremendous conflict in the spirit of man today, some search for something which it cannot find.

They go to economic theories and those economic theories have an undoubted importance because it is just folly to talk of culture or even talk of God, when human beings starve and die. The first thing that one has to do is to provide the normal essentials of life to human beings before you can talk about any thing else and there economics comes in, and human beings today are not in a

mood to put up with this suffering and starvation and inequality when they see that the burden is not equally shared. Others profit while they only have to bear the burden.

So inevitably we have to deal with these problems economically and in other ways, but I do think that behind it all there is this tremendous psychological problem and question in the minds of people. It may be that some people think about it consciously and deliberately and others rather unconsciously and dimly, but there is this conflict in the spirit of man. How it will be resolved, I do not know.

One thing that troubles me is this, that often enough people who understand each other more and more, begin to quarrel more and more. Nevertheless, you cannot say from that that we should not try to understand each other because that will be completely limiting oneself and that is something which really cannot be done in the modern context of the world. Therefore it becomes essential that we must try to understand each other in the right way. The right way is important. The right approach, the friendly approach is important, because a friendly approach brings a friendly response. I have not a shadow of a doubt that it is a fundamental rule of human life that if the approach is good, the response is good. If the approach is bad, the response is likely to be bad too.

So if we approach our fellow human beings or other countries in the right way, not in any sense of surrendering anything that we consider of essential value to truth or to our own genius, but nevertheless in a friendly way, with our mind and hearts open and prepared to accept whatever good comes to them, then that will lead not only to understanding, but the right type of understanding.

So I shall leave you to your own labours and to determine what is culture and what is wisdom. We grow in learning, in knowledge, in experience, till we have such an enormous accumulation of them that it becomes impossible to know exactly what we know. We are overwhelmed by this and at the same time somehow or other one has a feeling that all those put together do not necessarily represent a growth in wisdom of the human race.

I have a feeling that it may be that some people who did not have all the advantages of modern life and modern science were wiser perhaps in the essentials than most of us are. Whether we shall be able in later times to combine all this knowledge and scientific growth and betterment of the human species with true wisdom or not, I do not know. It is a race between various forces.

I am reminded of a famous Greek poet, the saying of a very wise man:

"What else is Wisdom? What of man's endeavour,
Or God's high grace, so lovely and so great?
To stand from fear set free, to breathe and wait,
To hold a hand uplifted over Hate,
And shall not Loveliness be loved for ever?" *

Jawaharlal Nehru

* From the Prime Minister's address inaugurating the ICCR.

From

DR. S. RADHAKRISHNAN,
Vice-President of the Indian Union.

COUNCIL OF STATES SECRETARIAT.
PARLIAMENT HOUSE.
NEW DELHI.

Dated the 8TH MAY, 1952.

DEAR DR. SEN,

I thank you for your letter of the 3rd May. I am sorry it will not be possible for me to write an article. I understand the importance of spreading our ideas in the South East Asian countries for we have a good deal in common. Any attempt to develop cultural solidarity in South East Asia will have fruitful political consequences.

Yours sincerely,

Radhakrishnan

DR. A. C. SEN,
Editor, Indo-Asian Culture,
Hyderabad House,
New Delhi-1.

From

HIS EXCELLENCY MAHA THRAY SITHU M KYIN,

Ambassador for the Union of Burma in India.

EMBASSY OF THE
UNION OF BURMA
NEW DELHI

Momentous events that occurred in Asia during the last decade have completely exploded the myth of the "unchanging East". The entire political and economic structure in a greater part of Asia have been vastly changed with the weakening and withdrawal of metropolitan powers from the region. The countries in Asia are now in a new epoch of their existence. Never was there so much need than at present for the peoples of Asia to know one another better and to work closer together. The journal "Indo-Asian Culture" will undoubtedly meet this genuine need.

(MAUNG KYIN)
Ambassador for the Union of Burma
in India.

New Delhi, the 27th May, 1952.

From

HIS EXCELLENCY MR. C. COOMARASWAMY, C.B.E.,

High Commissioner for Ceylon in India.

OFFICE OF THE
HIGH COMMISSIONER FOR CEYLON
IN INDIA

NEW DELHI, MAY 8, 1952.

The Indian Council for Cultural Relations,
Hyderabad House,
New Delhi.

The Indian Council for Cultural Relations has undoubtedly been making good efforts to foster cultural relations with the South East Asian Countries. Its decision to start a quarterly Journal in English is greatly to be welcomed as it will go a long way to further the objects of the Council. I wish the Journal all success.

Coomaraswamy

(C. COOMARASWAMY)
High Commissioner
for Ceylon in India.

From

His Excellency Dr. Soedarsono,

Ambassador for the Republic of Indonesia in India.

EMBASSY OF THE
REPUBLIC OF INDONESIA
IN INDIA

Cultural Relations come usually long after political and economic contacts have been established. "Indo-Asian Culture" has come now almost immediately after the Independence of South East Asia.

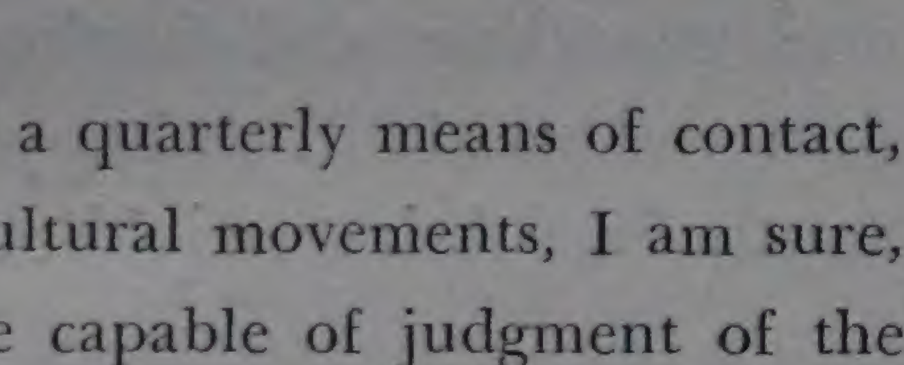
It is of course not a matter of establishing new contacts, but the revival of old cherished ties. It will be indeed "sweet silent thoughts" in this Quarterly, to summon "the best of what have been said and thought in the past."

There is indeed a strong desire among many to dig in this rich past and to give this a fresh review. We have seen many publications already, and a new valuable one is soon coming out: "Sanskrit in Indonesia" by Professor Gonda, published by the International Academy of Indian Culture, Nagpur.

"Indo-Asian Culture" therefore, as a quarterly means of contact, will receive a hearty welcome. New cultural movements, I am sure, will also receive the attention of those capable of judgment of the optima of human activities, and the Quarterly will then also serve as a test to our task: the emancipation of Asia.

I wish the Quarterly a good start and a busy life.

New Delhi, 10th May, 1952.



(Soedarsono)

From

His Excellency Luang Phinit-Akson,

Minister for Thailand in India.

ROYAL THAI EMBASSY
NEW DELHI

Message for Indian Council for Cultural Relations.

I greatly appreciate the initiative of the Indian Council for Cultural Relations to publish a quarterly Journal on Indo-Asian Culture and hope that it will lead to better understanding and further strengthen the bonds of friendship and goodwill so happily existing between India and her South East Asian neighbours.

L. Phinit Akson

(Luang Phinit-Akson)
Thai Minister.

Amrit Kaur

Vijayalakshmi Pandit

Lilavati Munshi

Aizaz Rasul

Sucheta Kripalani

Renu Chakravarty

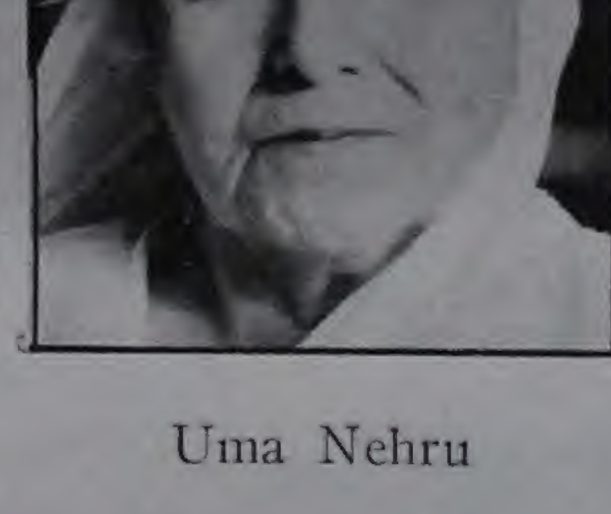
SOME WOMEN MEMBERS OF INDIA'S NEW PARLIAMENT

Jayashri Raiji

Uma Nehru

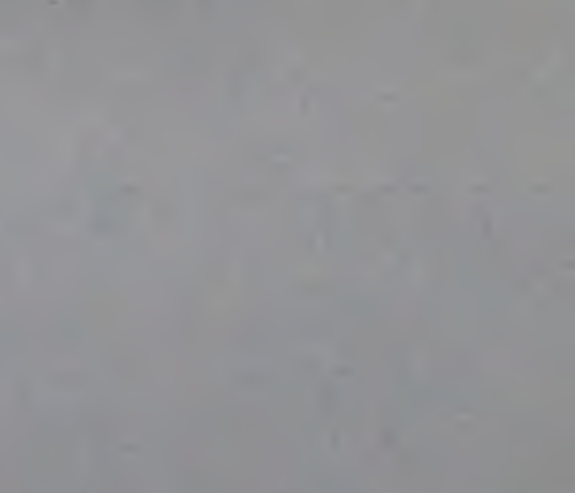
Mona Hensman

Ganga Devi



Annie Mascarene

Subhadra Joshi

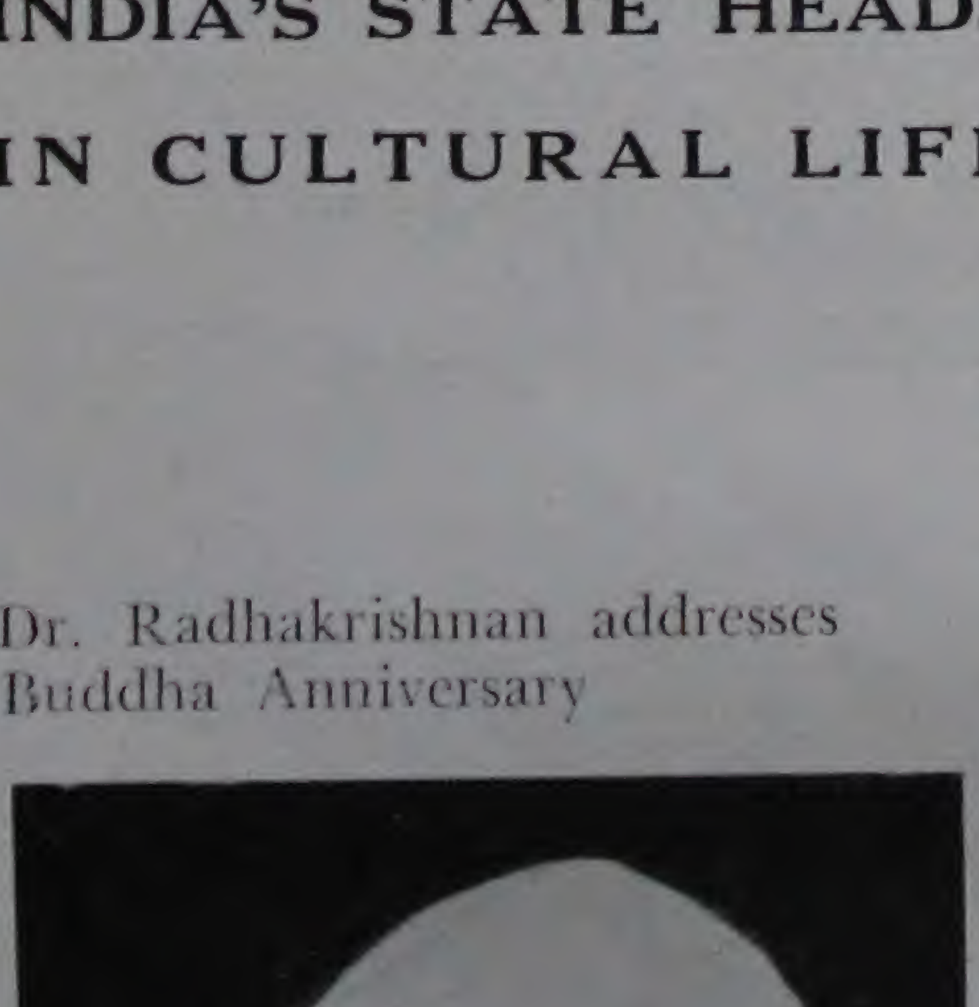


Dr. Prasad opens Hyderabad Exhibition— Pt. Nehru seen over his left shoulder

Maulana Azad opens Soviet Art Exhibition

INDIA'S STATE HEADS IN CULTURAL LIFE

Dr. Radhakrishnan addresses Buddha Anniversary



Courtesy Hindusthan Standard

INDIA AND CEYLON

By

DR. R. C. MAJUMDAR, M.A., PH.D., F.R.A.S.B.

CEYLON figures prominently in Indian politics to-day, particularly with reference to the status and position of the Indians settled in that island. As a background of this somewhat intriguing problem, it may be of some interest to deal with the early relations between the two countries in a detached spirit, purely as a historical review.

Geographically, Ceylon once formed a part of India, though the two are now separated by a narrow and shallow channel, twenty-one miles wide, seven of which are covered by a line of reefs and small islands popularly known as Adam's Bridge. But this barrier is so thin that there was once a serious proposal to bridge the channel and carry the Railway line right across from India to Ceylon. Indeed so close was the connection between the two, that even a foreign traveller like Hiuen Tsang (7th century A.D.) remarked that Ceylon is the same as South India. As early as the fourth century B.C. Megasthenes observed, no doubt on the authority of the Indians, that Ceylon was "separated from the mainland by a river."

As the Indians are known to have boldly sailed across the Bay of Bengal and colonised the whole of Indo-China and Indonesia during the early centurics of the Christian era, it would be surprising indeed if they had not gone over to the island of Ceylon even in much remoter times. As a matter of fact all the evidence that we possess definitely indicates that it was so. Early traditions in both the countries refer to such an intercourse many centuries before the Christian era. They also agree in another respect. They both aver that the original inhabitants of Ceylon were rude savages, and the elements of civilisation were first introduced among them by the people of India. It is not necessary to discuss in detail the various legends current in both the countries on this subject. They are found in the Rāmāyana, the Jātaka stories and the Divyāvadāna in India and faint echoes of these are found in the narrative of Hiuen Tsang who must have learnt the story, in a distorted form, either from contemporary Indians or from Indian literature. In

Ceylon the story is narrated in detail in Mahāvaṃsa and other chronicles. In spite of differences in detail the essential elements in these stories are common to both countries. They all admit that Ceylon was first inhabited by primitive savage tribes called variously as Nāgas, Yakṣas or Rākṣasas. Either adventurous merchants or princes from India first introduced elements of civilised life, and the settlement of Indians, both male and female, and gradual intermarriage with primitive peoples gave rise to the Siṃhalese culture.

The Valāhassa Jātaka emphasises the part played by traders in the colonisation of Ceylon and tells the story of five hundred merchants who were shipwrecked on the coast of Ceylon. The *Divyāvadāna* gives a long account of Siṃhala, son of an Indian merchant, who went with other merchants to Ceylon for purposes of trade, subsequently led a military expedition from India, conquered the island, and became its ruler after defeating the Rākṣasas. The same story is narrated by Hiuen Tsang. Fa-hien also gives the credit of first colonisation to Indian merchants.

The Ceylonese chronicles however, tell a different tale. According to Mahāvaṃsa the prince Vijaya of Bengal was banished by the order of his royal father, and came with 700 followers to Ceylon. There he killed the Yakṣa chief and founded the city of Tambapaṇṇi and many other settlements. He had already married a Yakṣa wife and had children by her. But, before his formal consecration, messengers were sent to the Pāṇḍya king of Madura asking for the hand of his daughter. The king of Madura not only sent a princess for Vijaya, but also 100 other maidens for his followers, together with craftsmen and a thousand families of the eighteen guilds. Vijaya died after a reign of 38 years and as he had no son by his Pāṇḍya queen, he sent a messenger to his brother in Bengal asking him to come to Ceylon to rule after him. But the brother, being old, sent one of his sons who succeeded Vijaya. He on his part married a Śākya girl of North India and his thirty-two followers married the thirty-two attendants who accompanied the queen.

Such is the story preserved in Ceylonese chronicles about the origin of the royal dynasty in Ceylon. It is true that legends like these cannot be regarded as historical facts, but they are based on a substratum of truth. Similar legends are prevalent in Burma, Indo-China, and Indonesia in respect of regions colonised by Indians. Taking all these into consideration it is impossible to doubt that popular tradition has in all these cases faithfully preserved the memory of Indian colonists who introduced culture and civilisation among these primitive people.

Although the Ceylonese chronicles ignore altogether the part played by merchants in the Indian colonisation of Ceylon and give the sole credit for the same to prince Vijaya, there are good grounds to think that the Jātaka version has more faithfully preserved the tradition in this respect. We should remember that the main object of the Ceylonese chronicles was to trace the history of the royal line and hence they confined themselves to the story of Vijaya. The history of other Indian colonies leaves no doubt that traders paved the way for political conquest. It is to be remembered in particular that Ceylon was renowned for its gold and large pearls even in the days of Megasthenes and its importance as a centre of trade is noted by various writers through successive ages.

According to the Mahāvaṃsa, prince Vijaya, the founder of the royal line in Ceylon and the pioneer of Indian culture in that island, hailed from Lāḷa country. Some scholars take this to be Lāṭa or Gujarat. But there can be hardly any doubt that it represents Rāḍha or Western Bengal, for it is expressly located on the way from Vaṅga to Magadha. The correctness of the account of Mahāvaṃsa may be doubted but there can be no question that the country called Lāḷa mentioned in it, stand for Rāḍha or Western Bengal. The doubt regarding this location arises from the statement in the Mahāvaṃsa that Vijaya and his party first landed at the "haven called Suppāraka" which has been identified with Sopara, in the Thana District, north of Bombay. To this have been added both ethnic and linguistic peculiarities of the modern Siṃhalese people in order to prove their origin from Western India. It is to be remembered however, that there is no need to assume only a single stream of migration from a particular locality in India, and the Jātakas and the Mahāvaṃsa clearly indicate that peoples from different parts of India settled in that island. Prince Vijaya might have been preceded and must have been followed by others, and if, as noted above, trade played an important role in the Indian colonisation of Ceylon, we may well believe that both the eastern and the western sea-boards of India contributed to the growing number of Indian colonists, which must have been swelled further by the migration of peoples from the neighbouring region of South India, as clearly hinted at in the Mahāvamsa.

A more pertinent question seems to be the relation between the Indian settlers and the original inhabitants of the island. The Mahāvaṃsa would have us believe that the offspring of Vijaya and his Yakṣa queen whom he deserted after his marriage with the Pāṇḍya princess, came to be known as the Pulindas who have been

taken to represent the modern Veddas. Such an explanation of the origin of well-known primitive peoples like the Śabaras and the Pulindas must be regarded with suspicion and we may well believe that these two together with the Yakṣas and the Nāgas, correspond to tribes bearing the same names and widely spread over India. The cannibalism of these primitive tribes, to which all the stories refer, betrays their savage character. At the same time these stories indicate some elements of civilisation too among them. Among other things they knew cultivation, spinning and weaving, had an organised government, and were familiar with the religious life of a hermit. It is interesting to remember in this connection, the high materialistic civilisation of the Rākṣasas of Laṅkā as depicted in the Rāmāyaṇa. On the analogy of what we know about other localities, we may well believe that there were different strata in the population, of varying degrees of culture and civilisation, in Ceylon when Indians first landed there. As intermarriage between them forms a common theme in almost all the stories, and this is known to be a characteristic feature of Indian colonisation in other regions, we have to admit it in this particular case also and exclude the possibility hinted at in the Mahāvaṃsa that the civilised people of Ceylon were all descended from Indian settlers without any intermixture with the aboriginies of the place. In short we shall not be far wrong if we hold that the Aryanisation of Ceylon underwent the same process as on the mainland of India. Indeed for all practical purposes, evolution of civilisation in Ceylon may be regarded as a part of the same process in India.

The first great landmark in the history of Ceylon after the Indian colonisation is the introduction of Buddhism during the reign of the great Aśoka about the middle of the third century B.C. *i.e.*, almost exactly two thousand and two hundred years ago. Although a detailed political history of this intervening period is given in the Mahāvaṃsa, we possess no account of the evolution of culture during this period. But the scattered information that we possess, seems to indicate that here too Ceylon was passing through the same phases as Brahmanical India. We find reference to the Brāhmaṇas, Jainas, Ājīvikas and other regular orders of ascetics and hermits. Side by side with the primitive beliefs, worship of the higher Hindu gods, Viṣṇu and Śiva, came to occupy a prominent place in the religion of the people.

All this was changed by the introduction of Buddhism. The story of the conversion of Ceylon to Buddhism is a thrice told tale and need not be repeated here. But some of its special features

should be re-emphasised. Buddhism was introduced in Ceylon and South India more or less about the same time but its subsequent history in the two regions offers a striking contrast. In Ceylon the conversion was more thorough-going and proved to be more permanent than in South India or for the matter of that, in any other region of the mainland of India. Unlike South India, the Puranic religions like Śaivism and Vaiṣṇavism never again got any foothold in Ceylon, and Pāli, the sacred literature of the canonical texts, never obtained such a permanent footing in South India as in Ceylon. Indeed it is difficult to account for the strong hold of Buddhism in Ceylon up to the present day if we remember its varying prospects in different parts of India in general and in the neighbouring region of South India in particular.

Whatever may be the cause, the permanent hold of Buddhism in Ceylon has not only profoundly affected the history and culture of that island but has also considerably benefited our own country, India.

It was perhaps a mere accident that the first Buddhist missionaries who went from India to Ceylon, took with them the sacred texts written in Pali and not those in other dialects which were also current at the time. In consequence of this, the Pali version of the Buddhist canon was studied all over Ceylon, with the result that it has been completely preserved there though altogether lost in India. If we remember that Thailand and Burma, the only other countries where the Pali canon is to be found today, received it from Ceylon, we must ever remain grateful to that island for having saved from oblivion this priceless heritage of India's past. This is all the more remarkable as for more than two hundred years the canon was transmitted by oral tradition till it was put to writing in the reign of Vaṭṭagāmaṇi (29-17 B.C.). Whether during this long interval and even later, any additions or alterations were made in the original Pali canon by the Buddhist monks of Ceylon, is a moot question. Some scholars hold the view that some minor Pali canonical texts like the *Parivārapāṭha, Khuddakapāṭha, Buddhavaṃsa, Cariyāpiṭaka* and *Apadāna* were the composition or compilation of Ceylonese monks.

But whatever we may think of this view, the Ceylonese monks enriched Buddhist literature by the addition of commentaries written in Siṃhalese. These commentaries formed the basis for all the Pali commentaries, sub-commentaries, glosses, the later Pāli manuals and their various commentaries, sub-commentaries and glosses, which form the bulk of the vast non-canoical Pali literature of

Ceylon. Some of these were the works of Indian monks living in Ceylon and the rest were composed by Ceylonese monks. Among the former the name of Buddhaghosa stands foremost. But some scholars hold the view that there were three persons bearing the name of this commentator and that while two of them were Indians, one belonged to Ceylon.

Such was the dominance of the sacred language Pali in Ceylon that as soon as Buddhaghosa completed the Pali version of the Simhalese commentaries, the manuscripts of the latter are said to have been collected together and burnt. As a matter of fact, the Simhalese commentaries are irretrievably lost. This complete supersession of the native language by Pali as the vehicle of religious thought explains the vast growth of Pali literature and the high position that the Pali language has occupied in Ceylon. While the Pali language and literature disappeared from India many centuries ago, it is still flourishing in Ceylon.

The Pali language and literature was not the only gift from India that Ceylon received along with Buddhism. The technique of Indian architecture, sculpture and painting was also transplanted to the island and used with admirable effect. The stūpas found in large number in Ceylon, are based on the Indian model. They are called *dāgabas* and some of the existing specimens date back to the third or second century B.C. The Simhalese introduced a new feature by adding below the hemispherical dome, three low circular courses on a square basement with approaches on four sides by means of four stairways. In their massive grandeur some of the Simhalese stūpas surpass even those in India. The Rhanwell dagaba, the Great Thūpa (stūpa) built by Duṭṭhagāmaṇi in the first century B.C. and enlarged before the beginning of the Christian era, has a dome 254 ft. in diameter and its paved platform measures 475 ft. by 473 ft. On this platform once stood colossal stone figures, finely carved in Amaravati style. The Jetavana dāgaba is larger still, the diameter of the dome at its base being 325 ft., and that of the lowest of the circular courses, three of which support the dome, being 367 ft. In addition to a number of colossal figures, we have quite a large number of fine images, both in stone and bronze (rather copper), and decorative sculptures which, though obviously belonging to Indian art, have an individuality of their own and show a high degree of skill. The same thing is true of painting. The fifth century frescoes of Sigiriya, closely related in style to those of Ajanta, "combine a great elegance of manner with a penetrating sensuality". One very interesting feature of these paintings is their perfect pre-

servation which must be regarded as extraordinary in view of the fact that they have been exposed to the open air for fourteen hundred years.

It must be due primarily to Buddhism that instead of a narrow insular spirit, an international outlook was developed among the people of this small island. This is abundantly proved by the cultural relation which Ceylon maintained with India and China, and the effective part it played in the regeneration of Theravāda Buddhism in Burma and Thailand. Though these two latter countries at first obtained Buddhist teachings directly from India, they were dependent in later days upon Ceylon to a large extent for the pure form of Hīnayāna religion and the Pali canon in which it was embedded, as both of these had by this time nearly disappeared from India. Today there is an indissoluble bond between Ceylon, Burma and Thailand as the only countries where the Hīnayāna form of Buddhism and the Pali language are still active forces in the life of the people.

We can trace the same wider international outlook even in earlier times. When King Duṭṭhagāmaṇi (101-77 B.C.) laid the foundation-stone of the Great Thūpa mentioned above, the ceremony was attended by Buddhist monks from well-known centres of Buddhism in India such as Śrāvastī, Vaiśālī, Rājagṛha, Sāranātha, Kauśāmbī, Ujjayinī, Gayā, Pāṭaliputra and Kashmir. The list includes Alasanda, the city of the Yonas, Pallabhogga (country) and Vanavāsi (in Kanara). The most striking thing in the above list is the paucity of geographical names in South India which was the nearest to Ceylon. Indeed it appears that spiritually Ceylon was more closely connected with the distant North of India than with the neighbouring region of the South.

This was not, however, the case in the political sphere. Here geography asserted itself and Ceylon became a target of attack of its Tamil neighbours. Not unoften it became a mere pawn in the game of South Indian politics. The shallow channel of twenty-one miles could not save it from its aggressive neighbours in India and so far as recorded history goes, we find invasions and counter-invasions going on till far down into the Middle Ages. The Cholas inflicted untold miseries on the unhappy island and sometimes even brought large parts of it under political occupation. But Ceylon also made successful attacks from time to time and sometimes even held the balance between the rival Tamil powers fighting for supremacy. The tedious details of this long and protracted struggle need not be given here but it is necessary to emphasise the fact that at least

from the beginning of the Christian era Ceylon was, politically speaking, an integral part of South India for all practical purposes.

It is hardly necessary to dwell at length upon the commercial and industrial relations between Ceylon and India. The pearls and gems of Ceylon always attracted Indian trader and are referred to in Kauṭilya's Arthaśāstra. In the first century A.D. the Greek author of the *Periplus* mentions pearls, transparent stones, muslins and tortoise-shells as the products of Ceylon. A detailed account of Ceylon's trade is furnished by Cosmas Indicopleustes (6th century A.D.). "It is frequented by a great press of merchants from far countries", says he. "From all parts of India, Persia and Ethiopia come a multitude of ships to this island . . . and it sends ships likewise hither and thither in all directions."

Among the merchandise exported from Ceylon are mentioned silk-cloth, aloe-wood, cloves and sandalwood. "And so this island Sielebida (*i.e.*, Siṃhaladvīpa)", continues the author, "placed in the midst of India, receives goods from all markets and ships to all, being itself a very great market."

So even this foreign writer of the sixth century A.D. regarded the island of Ceylon as 'placed in the midst of India', although he knew its geographical position quite accurately. The reason is not far to seek. This can be best expressed in the words of two writers, one Indian and the other a Siṃhalese. The former writes: "The age-long connection between India and Ceylon is not only cultural. It is geological, geographical, racial, political, commercial, industrial, palaeographic, linguistic, literary, religious, artistic, philanthropic, administrative, and educational as well.[1]" The latter observes that "every great change in Inda—political, religious, social or economic —had its repercussions in this island, and every wave of Indian civilization up to the end of the fifteenth century made its way to this land and left its mark on the life and thought of its people.[2]"

[1] Barua, B. M., *Ceylon Lectures*, p. 4.
[2] Mendis, G. C.—*The Early History of Ceylon*, p. 1.

No. 1. Crystal Head of Buddha

No. 2. Punch-marked Coin

No. 3. Dīpalakṣmī

No. 4. "Roman" Bust

No. 5. Dvārapālikā

THE HYDERABAD EXHIBITION IN NEW DELHI

On the 10th April, Dr. Rajendra Prasad, President of India, presided over the inaugural ceremony of an Exhibition of Art, Archæology and Handicrafts of the Hyderabad State, held in Hyderabad House, New Delhi. The ceremony was attended, among many others, by Pandit Nehru, Prime Minister of India and several other Cabinet Ministers of the Union Government. Sri B. Ramakrishna Rao, Chief Minister of Hyderabad, delivered a brief introductory address. The Exhibition remained open for about two months and drew numerous visitors.

In the elegant and luxurious setting of the spacious halls and corridors of Hyderabad House, this Exhibition was a unique one. Few Exhibitions, held in India, can stand comparison with this one in elegance of setting, refinement of background and quiet dignity of the atmosphere. The Hyderabad Court has always been noted for those aristocratic graces associated with Royalty and its liberal patronage of art and culture has also been always in conformity with the best traditions of the Indian ideal of rulership. Art is often born among the humble but homage to it has to be paid by the high and mighty, in order that it may find its proper place in the life of the community.

Hyderabad gave India some of her proudest historical possessions, *viz.*, three versions of Asoka's Minor Rock Edict at Maskī, Pālkiguṇḍu and Gavīmaṭh (the first of which, *viz.*, at Maskī, be it noted, is the only one among the large number of Asoka Inscriptions found at different places of India, that mentions that great Emperor by his personal name of 'Asoka'); the inimitable beauty of the lines and the brilliant colours, yet as fresh as new, of the fresco paintings of the Ajanta caves ; the superb execution of the gigantic sculptural and architectural conception of the Ellora rock-cut temples. One had only to see the present exhibition to realise how abundantly Hyderabad has gone on adding to her treasures.

Ranging from pre-historic archæology to modernistic painting, the Exhibition covered a wide field represented by well-selected specimens of a great variety—stone implements and other remains of early man ; ancient and medieval coins, among the former being many of the "punch-marked" variety, so interesting to numismatists;

photos of archæological remains of temples, monuments, etc.; sculpture; reproduction in colour and original size of Ajanta cave paintings; Inscriptions; Manuscripts and calligraphy; historical letters and documents; painting; arms and weapons (including personal swords and daggers worn by Mughal emperors and empresses); handicrafts, etc.

The rich variety of the exhibits is due to the contributions made by the State Archæological Department, the State Museum, the Salar Jung Art Collection, the Hyderabad Art Society, the State and other Libraries, the Central School of Arts and Crafts, the Records Office, the Osmania University, etc.

The pre-historic remains indicate that Hyderabad territory was one of the oldest sites in the world inhabited by man. The richness of the archæological finds shows that a high degree of civilization flourished here from very early to medieval times and that Buddhism had once a firm foothold here. The Exhibition further shows how richly promising careful excavation on scientific lines is at every old site in India.

Dr. Rajendra Prasad said in his speech in inaugurating the Exhibition that he wished it were a permanent one in New Delhi. We very much hope that this wish of the President of India may be fulfilled. We beg, however, to add a further suggestion that the Exhibition should once go round the principal cities of India and also that, as an independent unit or as part of an all-India organisation, it should once go round other parts of the world where Indian art is understood.

The success of the Exhibition was also largely due to the courtesy and helpfulness of the staff on duty. The never-failing personal assistance of the aged Curator of Hyderabad Museum, Sri Khwaja Md. Ahmed, M.A., LL.B., who had been himself the digger of many of the treasures, given to all who made demands on him, deserves special mention. Sri L. N. Gupta, Education Secretary of Hyderabad State, also took a noteworthy part in the organisation of the Exhibition.

Among the large number of exhibits in the different sections, we reproduce here only four specimens of sculpture and one of a coin, *viz.*,

No. 1. A Crystal Head of Buddha. It is broken at the neck and belonged probably to a full figure in seated or standing posture. The actual size of the head is about half-an-inch in length. Seen even under a lens, its details are blurred by reflection of light but when at last the right angle of view is obtained, the clear-cut eyes,

the fine nose, the protruding lips, the sharp chin and the prominent ear-lobes stand out in bold relief inspite of their tiny dimensions. It was found in Maskī in Raichur District, the site of an Asoka Inscription. Date not later than the 3rd century A.D.

No. 2. A Punch-marked Silver Coin. Actual size less than an inch in diameter. Figures of solar wheel, broad arrow and taurine, two elephants to right and *caitya* tree. Found in a treasure-trove at Karimnagar. Date probably some cent. B.C.

No. 3. A Bronze image, probably of the goddess Dīpa-Lakṣmī, standing on the full-blown petals of a lotus. Actual height about 6 inches. Found in Hamamkonda in Warangal District. Date c. 2nd cent. A.D. The execution of the features and of the details of ornaments and dress is very sharp. The folds of the clothing around the thighs show clear traces of gold painting. The back view is not flat but in the round. The whole pose is remarkably Egyptian, noticeable also in the waist-lines and the curves of the hips, although conceived fully in the Indian spirit. It shows Egyptian influence, no doubt through direct contact. This image is one of the most delicate among the entire range of the sculptural exhibits.

No. 4. A broken Bust made of whitish sandstone resembling inferior marble. Found in Panigiri. Probable date c. 2nd cent. A.D. The pose is remarkably reminiscent of a Roman Bust, so also is the execution of well-formed muscles on the chest, back and upper arms. The head-gear also is rather unusual. The identification is unknown ; the Curator is of the opinion that it might have formed part of a group of figures in a scene of Buddha's temptation by Māra. Actual height about 4 inches.

No. 5. A stone image of a female doorkeeper, *dvāra-pālikā*, one of a pair that usually adorn the entrance of temples. Found in Warangal. Probable date c. 13th cent. A.D. Height about 2 ft. The pair were exhibited on both sides of the frontage of a Hall in Hyderabad House, now the Library and Reading Room of the Indian Council for Cultural Relations and formerly the Dining Room of the ladies of the Nizam's Court. This Hall, it may be incidentally mentioned, has on its interior walls, among other frescoes, the reproduction in original colours of two Ajanta wall-paintings.

A. C. S.

DVĪPĀNTARA BHĀRATA OR INDIA OF THE ISLANDS

PROF. DR. RADHAKAMAL MUKERJEE

The Nine Island Kingdoms (nava-bheda) of Bhārata-varṣa

The geographical isolation of India is a myth sedulously promoted by some British historians. It was the age of the Guptas that witnessed India's cultural expansion not merely in the heart of Asia with Indian colonies and kingdoms distributed from the frontiers of Gandhāra and Kashmir northward to the oases of Central Asia and north-eastward to the Chinese frontier, but also beyond the seas in South-East Asia.

The trans-Himalayan outposts included Śailadeśa (Kashgar), Ghokhuka (Yarkhand), Kustana or Godana (Khotan), Chadota (Niya), Chalmada (Shan-Shan), Bharuka (Uch-Turfan), Kuchi (Kuchar), Agnideśa (Karasahr) and Turapaṃni (Turfan). The Sanskrit name of the river Tarim was Sītā.

As in the North, so in the East the colonies and kingdoms had Sanskrit names:

Ceylon—(Lankā, Siṃhala, Tāmraparṇī or Āmradvīpa), Nāgadvīpa, Ratnadvīpa (divisions of Ceylon), Ahudvīpa (isle of Kara);

Burma—(Suvarṇabhūmi, Maramma, Śrikṣetra), Ramannadeśa;

The Malaya Peninsula—(Malayadvīpa, Śālmalidvīpa), Kāka-dvīpa (Kokkonagara), Gangānagara (Perak) Kedah (Katāhadvīpa), Kama-lanka or Karma-ranga (Ligor);

Siam—(Śyāma, Dvārāvatī), Sukhodaya (Sukhothat);

Cambodia and Annam—(Kambuja and Campā);

Sumatra—(Suvarṇadvīpa or Śrīvijaya): Java—(Yavadvīpa), Madura—(Madhurā); Borneo—(Varuṇadvīpa), Bali (Balidvīpa) and Panyupayana (the Philippines).

Mention is also made of Karpuradvīpa identified with north-western Sumatra, celebrated for camphor (Malay, kapur barus).

The link between Greater India beyond the mountains and Greater India beyond the seas is represented by Gandhāra, which

till the beginning of the Muslim conquest was regarded as an integral part of Bhāratavarṣa and from one of whose towns, Kamboja, the eastern colony of Cambodia was possibly named.

In the Vāmana Purāṇa, the names of the nine divisions (nava-bheda) or territories across the seas (Samudrāntaritā) included in Bhārata-varṣa and designated as Dvīpāntara or Island-India, are given as follows: Indradvīpa (Burma), Kaserumat, Tāmraparṇa (Tāmraparṇī) Gabhastimat, Nāgadvīpa (Nicobar), Katāha (Kedah), Siṃhala (Ceylon), Varuṇa (Borneo) and Kumāra. It has not been possible for the historians to identify all the islands. (Dvīpa, according to Panini, means land surrounded by water on two sides, and hence includes a peninsula like Malaya.)

Śaṅkha-dvīpa and Varāha-dvīpa noted in the Vāyu Purāṇa, are Sankhay and Barawa islands referred to by the Arabs. Anga-dvīpa, mentioned in the Vāyu and Brahmāṇḍa Purāṇas may be identified with Kambuja deśa.

I Tsing who visited India from China in 673 A.C., after a sojourn of 6 months in Sumatra, for the study of Sanskrit grammar, mentioned more than ten colonies in this region where Indian customs and religious practices along with Sanskrit learning were prevalent, including Śrī Bhoga (Sri Vijaya) in Sumatra, Kalinga (Purva Kalinga) in Java, Mahasin and Pembua in Borneo and the islands of Kun-lun, Bali and Bhojapara.

In Kālidāsa's Raghuvaṃśa (VI. 57) we have a reference to Dvīpāntara associated with the clove flower, native to the eastern islands—"The breeze scented with lavanga blossom and wafted across the seas assuages the fatigue of the amorous king of Kalinga", the kingdom which played a dominant role in the early colonisation of Dvīpāntara. Purva Kalinga is the name of Java or a part of Java according to Chinese history, and thus the poet's mention of Dvīpāntara in connection with the king of Kalinga is extremely apposite. Both Siṃhala and Tāmraparṇa are probably derived from cinnamon (Tāmalapatra), the natural product of Ceylon, from which the Indian and Greek traders called the island, siṃhala-dvīpa or Tambapannidvīpa.

The Indianisation of Siṃhala (Ceylon)

The poet also refers to the king of Anupa-Deśa (the Narbada valley with its capital, Māhiṣmatī) establishing his sacrificial posts in eighteen islands as token of his sovereignty (VI. 38.) Tāmra-parṇa or the island of Ceylon was the first of the Dvīpāntara

Bhārata to come under the ambit of Indian culture. The ancient Ceylonese chronicles, the Dīpavaṃsa and the Mahāvaṃsa mention the earliest Indian contact as due to the landing of Prince Vijaya Siṃha of Bengal, who after a short struggle with the natives, became king and named the island Siṃhala or Sihala. This episode which took place in the 5th century B. C. is represented in one of the frescoes of Ajanta.

One of the earliest inscriptions, the Ritigala inscription, written in Brāhmī character is as old as about the 3rd century B. C. Here we have the names of Devānaṃpiya Mahārāja Gamani Tissa (Saddha Tissa) and his son Abhaya (Lanja Tissa). The Mahābhārata mentions that the Sinhalas attended the celebrated Rājasūya sacrifice performed by the Pāṇḍavas at Indraprastha. The ancient inhabitants of the island were the Nāgas (whence the name Nāgadvīpa), Yakkhas (whose women are mentioned in the Valahassa Jātaka as ship-wrecking mariners and devouring them) and Rākṣasas (mentioned in the Rāmāyaṇa and much later by Hiuen Tsang). Several of the Buddhist Jātakas as well as the Milinda-pañha mention sea-voyages to Tāmraparṇī or Ceyon.

According to the Ceylonese chronicles, the first introduction of Buddhism into the island was due to the mission sent by Asoka and headed by his son Mahindra. Later on Asoka's daughter, the nun Sanghamitrā, carried to the island from Bodh-Gaya a branch of the sacred Bodhi-tree, which was planted in the Mahāvihāra established in their honour and is still recognised as the Jaya-mahābodhi. The conversion of the king, Devānaṃpiya Tissa, and the activities of Mahindra, Sumana and Sanghamitrā led to the whole island going Buddhist. The Sinhalese kings built magnificent monasteries and stūpas bigger than any in India, and Ceylon still treasures some of the most sacred relics of the Buddha and his early disciples. One of the greatest and most pious king-builders of Ceylon was Duṭṭnagāmani or Dutugamunu who rescued the islands from the subjection of the Chola conqueror, Elara, accomplished the task of political unification and constructed the famous Ruanwali Dagoba that enshrined the Buddhist relics. Mahāyāna Buddhism came to Ceylon in the early centuries of the Christian era as indicated by the Nāgārjunikoṇḍā inscriptions.

During the reign of king Mahānāman (412-34 A. C.) the famous Buddhist monk, Buddhaghosa went from Bodh-Gaya to Ceylon, where he wrote some famous commentaries on the Pali Buddhist canon that are recognised as authoritative throughout the East. Buddhaghosa visited Burma in 450 A. C. bringing with him

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a copy of the Pali Tripiṭaka as the gift of Ceylon to this country. The famous Allahabad Praśasti of Samudragupta mentions that the Ceylonese and several other insular peoples, referring to the inhabitants of the eastern islands (Dvīpāntara), propitiated him by the offer of homage and tribute or presents. Thus Ceylon along with the Indian archipelago came under the influence of the Gupta Empire.

In the latter half of the sixth century A.C. Ceylon was conquered by the Pallava king, Simhaviṣṇu, and again by his grandson Narasiṃhavarman. After the decline of the Pallava Empire which included Ceylon, the island came under the suzerainty of the Cholas under Rājendra Chola I, along with the Nicobar islands and parts of Malaya and the Indian archipelago. The Śailendra Empire of Java had an arduous and protracted trial of strength with the Chola power, and one of the causes of its decline was the failure of an expedition against the island of Ceylon in the 13th century.

Ceylon has remained Buddhist for about 22 centuries; her rice agriculture and irrigation, arts and crafts, drama and music still bear the impress of Indian culture and way of living. The statues of the Buddha and Bodhisattvas at Anuradhapura and other ancient capitals and the frescoes at Sigiriya show the typical Indian style at its best, vying the creations at Mathura, Sarnath and Ajanta in their formal values, poise and serenity. The Hindu temples of Pollannaruva (Pulastipura) bear the impress of the Chola style, while many bronze images of Hindu deities that have been found, show South Indian influences.

Incentives of Colonisation

The causes of the acceleration of Indianisation that embraced most of the kingdoms of the peninsula of Indo-China, except those inhabited by the Annamites and all the kingdoms of western Indonesia are manifold. The major causes, according to George Coedes, are economic, *viz.*, the demand for luxuries—spices, scented woods, perfumes, camphor, etc.—consequent on Alexander's conquest of north-west India and the contact with the Western Mediterranean world; the demand for new sources of gold, following the closing of the caravan route across Bactria by which India had supplied itself with gold from Siberia; the development of the construction of large Indian and Chinese junks, using a technique borrowed from the Persian Gulf, and the discovery of the periodic alternation of the monsoons.

The Jātakas, the Bṛhatkathā and the Milindapañha alike testify that in the two centuries immediately preceding and following the birth of Christ, overseas trade and exploration captured the imagination of the Indian people. Stories and legends of the period describe romantic adventures of "gold-seekers" in far-off lands across the seas, difficult "goat, mouse, bamboo and creeper paths" in thick jungles and also the perils of the voyage together with the fabulous riches brought from distant shores. All this amply demonstrates that commerce stimulated the colonisation of Dvīpāntara Bhārata. The voyage from India to Fou-Nan (Cambodia) and back in the 3rd century A. C. took three or four years according to a Chinese source. Fa Hien (54 A.C.) took only a fortnight for the voyage from Tāmralipti to Siṃhala in fine weather in winter, and about three months from Siṃhala to Java in tempestuous weather, breaking journey at an island for the repair of leakage in his ship. In the seventh century I Tsing took only two months for the journey from Śrī-Vijaya to Nagapatam. As the voyage in the eastern waters became less hazardous and took shorter time, the Indian merchants flocked to the markets of Malay and the Indian Archipelago in larger numbers.

'Gold is abundant in Śrī-Vijaya', notes I Tsing who also mentions the following important agricultural products as merchandise: betel-nuts (pin-lang, Sanskrit puing), nut-megs, cloves (lavanga) and Baros-camphor. The wealth, luxury and flourishing condition of arts, crafts and trade of the Gupta Empire to which Fa Hien bears ample testimony, promoted both western and eastern commerce. In fact the extension of the Gupta Empire to Gujarat and the eastern sea-board from Kalinga to Kanchi with their famous sea-ports and markets, gave a great filip to the lucrative Indo-Chinese trade in gold, silver, spices and areca nuts as well as to colonisation and settlement in Dvīpāntara Bhārata.

To these economic causes must be added a political factor—the political unrest and confusion in Western India and Gujarat due to the discomfiture of the Sakas and the White Huns as the result of the conquests of the Gupta Emperors and of Yaśodharman, the advance of the Sassanians and Turks from the north and the later conquests of Prabhākarāvardhana and Harsha. Thus swarms of foreign and Indian refugees must have sought the ports of Gujarat and Western India for emigration beyond the seas from the fourth to the middle of the eighth century.

The Javanese chronicles have preserved the tradition that Java was first colonised by a Prince from Gujarat as early as 75 A. D.

Similarly Cambodian tradition and Chinese history indicate that the Hindu kingdom of Fou-Nan (comprising Cambodia, Cochin-China and Annam) was founded in the first or second century A.C. as the result of the migration of the Brahman Kauṇḍiṇya or the Kshatriya Ādityavaṃśa, king of Indraprastha, who married the daughter of the local Nāga king, Somā, and established the royal Somavamśa in the land. P. C. Bagchi suggests that Fou-Nan is the Chinese equivalent of Brahma (-deśa), by which the entire Indian colony was known. Only Burma or Brahma-deśa retains this name.

It was in the first century after Christ that both the Sakas and Parthians or Pahlavas first made their far-reaching incursions into the Indus valley and Western India, carving out kingdoms on the ruins of the Satavahana Empire. Political and social unsettlement that began in the Indus delta, Kathiawar and Western India and lasted for a whole millenium since Christ, stimulated adventure and colonisation in the Far East that waxed and waned with political and economic conditions. In South India the recurrent conflicts between the Pallavas, the Pandyas, the Cholas and the Cheras, all maritime powers, as well as the pressure from the Imperial Vakatakas and their succesors on the north, promoted the first Pallava settlements in Malaya, Cambodia, Sumatra and Java between the first century B. C. and the second century A. C.

Brahmanical and Buddhist Cults of Overseas Colonisation

Some important cults and legends, Brahmanical and Buddhist, grew up in connection with Indian maritime enterprise. There is the Puranic legend of the sage Agastya drinking up the waters of the ocean in order to protect the coastal peoples of South India against the attacks of the Rakshasas, denizens of lands under the sea, who harried the coastal villages by stealthily arriving in the night by ship. Pannikar suggests that this Puranic version taken with the worship of Agastya in all the colonies, indicates that the earliest Indian voyages to the islands were for the purpose of chasing pirates who had become a source of danger to coastal peoples. The Vāyu-Purāṇa mentions that Agastya paid visits to Varuṇadvīpa, Śankhadvīpa, Malayadvīpa and Yavadvīpa. In Java, Agastya is still worshipped as the teacher of the Saiva cult (Śiva-guru) and is popular under the Javanese name of Valaing. Now Valaing means the Pole-star that directs ships in uncharted seas. Thus it is that Agastya, at once the founder of Saivism and the patron saint of

seamen and colonists, is still worshipped throughout south-east Asia, such worship having established itself in the Indian archipelago before the 7th century A.C. In some Javanese images we find the Śiva-guru or Bhaṭṭāraka-guru Agastya associated with another sage, *viz.*, Trinavindu, son of Paraśurāma.

We find the images of Agastya not only in Java but also in Cambodia. An inscription from Anghor Vat runs thus: "The Brahman Agastya, born in the land of the Aryans, devoted to the worship of Śiva, having come by his psychic powers to the land of the Cambodians for the purpose of worshipping the Siva-línga known as Bhadreśvara, and having worshipped the god for a long time, attained to beatitude." Agastya accordingly is the mythical hero, harbinger and propagator of Aryan civilisation not only in South India but also in Indonesia. He was no doubt an ardent Śaiva, the spiritual preceptor or ancestor of many ruling princes, the builder of shrines and the patron saint of navigators, merchants and colonists overseas, and he shines as the star Canopus in the Indian Ocean. The cult of Agastya is the indissoluble cultural link between Bhārata and Dvīpāntara-bhārata. In his name even today the people of the islands take their oath: "So long as the Sun and the Moon last in our heavens, so long as the earth remains girt by the four seas, so long as the wind runs to the ten quarters, so long will reverence last to the name of Valaing (Agastya)." Other Brahmanical cults that originated in connection with Indianisation overseas are those of Bhṛgu Ṛṣi and Hiraṇya-dama in Kambuja.

Buddhism similarly threw out a popular cult of protection of seamen and colonists abroad. The patron Buddhist deity of seamen and overseas settlers was Dīpaṅkara Buddha (Buddha of the Isles). George Coedes points out that until the fifth century, most of the images found in South-East Asia were those of the Dīpaṅkara Buddha of the Amaravati school of art, which have been found at P'ong Tuk and Korat (Siam), Dong Duong (Annam), Palembang (Sumatra), Jamber (East Java) and Sampanga (Celebes). These images sometimes constitute the earliest evidence of Hinduisation of the respective regions. The oldest Sanskrit inscription of South-East Asia—that of Vo Canh of Champa—in an early South Indian script of the 2nd or 3rd century A.C. is believed to be of Buddhist inspiration, as were some at least or those of Wellesley province in Malacca.

The distribution of the Dīpaṅkara Buddha images of the Amaravati type in South-East Asia during the early centuries of the millenium points to the fact that the first impetus to colonisation in the East came from the Satavahana Empire that dominated for about three

centuries (73 B.C. to 218 A.C.) the strategic territory in middle India extending from sea to sea. Its capital was Pratisṭhāna (Paiṭhāna of Ptolemy) on the banks of the Godavari and its important sea-ports included Dhanakaṭaka, Masulipatam and Koṇārka on the Bay of Bengal while Vaijayanti (near Goa) and Kalyāna or Kalyāni were prosperous commercial emporia in the west.

The Satavahana Empire grew immensely rich out of trade and commerce, as evidenced by the excavation of the great Karli caves through the generosity of a single merchant prince of Vaijayanti and of another Buddhist cave monastery mentioned in a Nasik inscription as having been excavated at the expense of the merchant prince Ushavadata. Names of numerous merchants of Kalyan are also inscribed on the caves of Kanheri and Junnar. The stories of Guṇādhya who lived in Pratisṭhāna, are full of ocean-going episodes and adventures while ships were inscribed on the coins of the empire. Merchants' voyages are mentioned from Tamralipti to the islands of Kaṭāha, Karpūra, Suvarṇa and Siṃhala, while there is a story of the hero of the seas (Samudra-sura).

Another guardian deity of the sea is Manimekhalā who holds a blazing stone and is appointed by the gods to rescue ship-wrecked mariners. We come across her not only in the Mahājanaka and Saṅkha Jatakas and the famous epic of the Tamil literature but also in the Cambodian and Siamese Ramayanas. This ocean deity belongs originally to the Tamil land but her fame and worship spread to Ceylon, Burma, Siam and Cambodia with the trade and colonisation enterprises of the Pallavas and the Cholas. Just as Agastya has his original home in Rameswaram in the extreme south of the Peninsula, so Manimekala's home, according to certain traditions, is Kanchi or Kaveripaddinam on the Coromandal Coast.

PLACES OF BUDDHIST PILGRIMAGE

RĀJAGṚHA

By

A. L. CHATTERJI, B.Sc.

[In this series will be given the accounts of some famous places of Buddhist pilgrimage. The itinerary begins form Calcutta, the chief point of convergence of traffic from the east and the south. 302 miles northwest from Calcutta by the East Indian Railway is Bakhtiyarpur Junction where the visitor has to change into a Light Railway line which ends at Rājgīr (the modern name of Rājagṛha, Rājagaha in Pali), 33 miles southwards.

18 miles from Bakhtiyarpur on this Light Railway is Bihar Shariff, once the capital of some of the Buddhist Kings of the Pāla dynasty, who ruled over north India during the 8th—12th centuries A.D. It was called Uddaṇḍapura or Odantapura in those days. The place was also the seat of a Buddhist University, founded by some scholars from Nalanda, under the patronage of the Pāla Kings.

8 mile further on is Nalanda. The visitor is advised not to alight here now but continue his journey to Rajgir, as no conveyances, accommodation or food is available at Nalanda. After having made arrangements for board and lodging in Rajgir, the visitor can see Nalanda at his convenience. Trains run both ways every three hours between the two places from dawn to evening.

Accommodation is available in Rajgir in the Government Dak Bunglow or Rest House, in the dharamsalas, the Burmese Buddhist Temple or in the lodgings of the Pāṇḍās (professional priest guides).

The next article will be on Nalanda.]

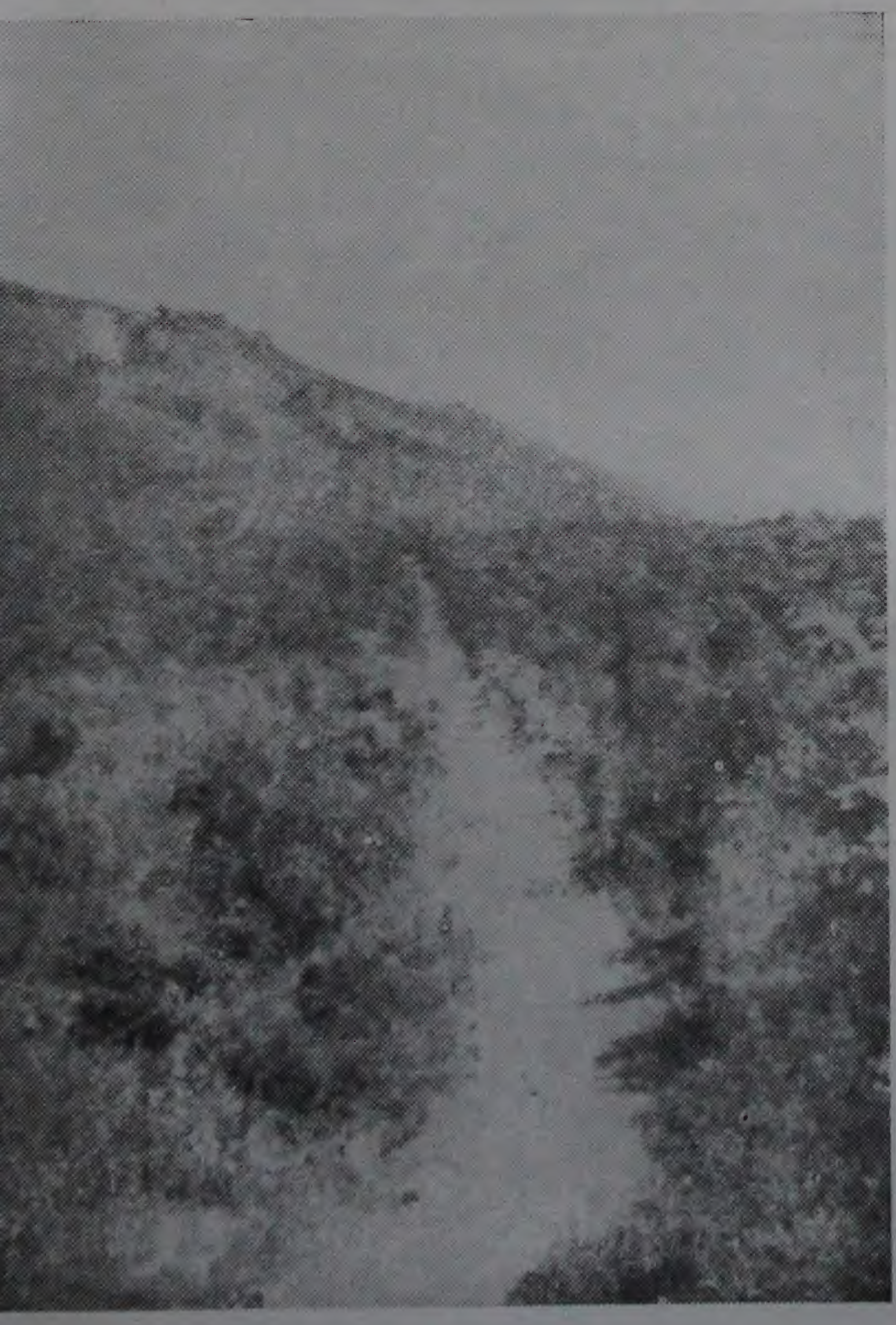
Four holy places are named in the Buddhist Scriptures as the principal shrines which the pious should visit and worship at, *viz.*, the Lumbinī Wood where Buddha was born, Bodh-Gaya where he obtained Enlightenment, the Deer Park in Sarnath-Benares where he preached his First Sermon and Kusinārā (Kuśīnagara) where he died. Rajgir is therefore not one of these four chief shrines. But yet modern historians look upon Rajgir as the chief centre of primitive Buddhism. Buddha paid many visits to this place and spent many rains-retreats here. It is recorded that once he spent a whole year at a stretch in Rajgir.

Rajgir was the capital of Buddha's royal friend and patron Bimbisāra, the King of Magadha. Sāriputra, Maudgalyāyana, Mahā-Kāśyapa and several other leading disciples of Buddha hailed

RAJAGRIHA VIEWS

Ajatasatru's Relic-Stupa
before restoration
Courtesy I. Dugar

Tree in Venuvana
Courtesy I. Dugar



Road to Gridhrakuta
Courtesy C. Majumdar

from the Rajgir-Nalanda region. On the outskirts of Rajgir lay those famous spots, associated so closely with Buddha's life—the Vulture Peak (Gṛdhrakūṭa, Gijjhakūṭa), the most favourite abode of Buddha, and the Bamboo Grove—(Veṇuvaṇa, Veḷuvana).

Rajgir has not been properly excavated yet but enough indications are still left on the surface to make the identification possible of many of the spots so frequently referred to in Pali literature. In fact the place abounds in ruins of great antiquity on all sides of it. We shall refer only to a few of the most important sites.

As one proceeds southward from the Railway Station, one sees on the right an extensive area surrounded with a great wall made of large stone blocks. This was probably the palace-fortress built by King Ajātaśatru, son of Bimbisāra, during his sixteen-years' war with the Licchavis. The Burmese Temple faces one end of this area and is built on the remains of a mud wall that enclosed the habitations of the common people who lived close to this palace-fortress.

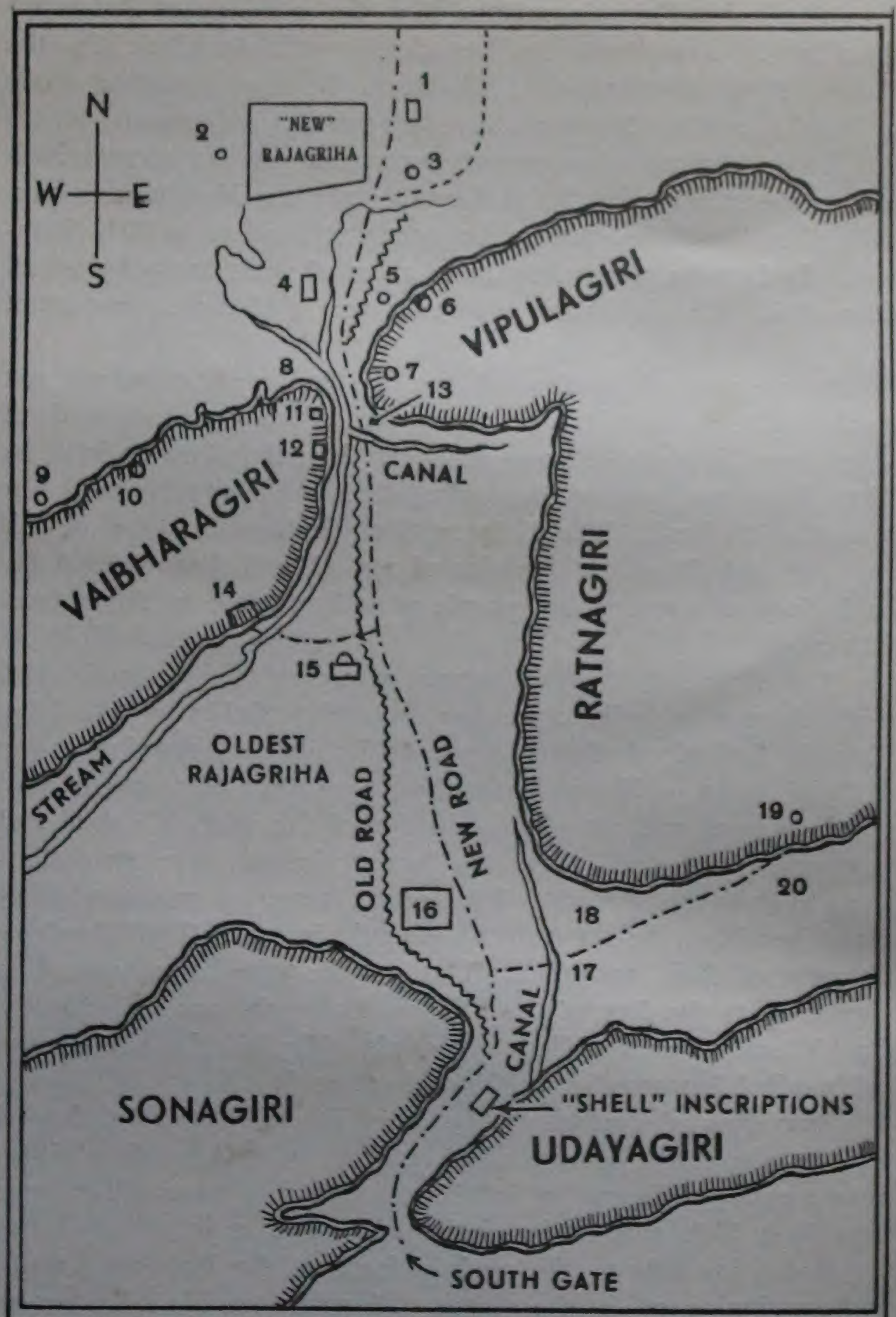
This stone-walled palace-fortress, according to some authorities, might have been built as a second capital probably by Ajātaśatru after old Rājagṛha had been destroyed by fire or deserted after the outbreak of an epidemic. Immediately outside the western wall (made of mud and not of stone-blocks) of this area, is a dead and narrow water-channel, along the banks whereof there are indications to show that the water-front was a cremation ground at some time, possibly the cremation ground in the Cool Woods or Śītavana of Pali narratives. The neighbouring area extending almost up to the foot of the hills on the south, was probably the Cool Woods where Buddha often dwelt. The hill-slopes were probably called Sappasoṇḍiya-pabbhāra in those days.

The elevated ground on the other side of the water channel was the site of the great relic-stūpa built by Asoka with a vihāra or monastery adjacent to it. Nearby stood a stone pillar, more than 50 ft. high, with an inscription of Asoka's on it.

Returning now to the road in front of the Burmese Temple and continuing on it, the visitor will notice on his left rows of ruins on both sides of the ancient high road, now recognisable from a low-lying line extending north-south. These ruins are of stūpas, monasteries, caityas or cathedrals, temples etc.

The large ruin with a high foundation of stone blocks in front (west) of the Japanese Temple was probably the Stūpa built by Ajātaśatru at the request of Mahā-Kāśyapa, for the safe preserva-

PLAN OF RAJAGRIHA



1. RAILWAY STATION, 2. ASOKA STUPA, 3. BURMESE TEMPLE, 4. VENUVANA AND KALANDAKA-NIVAPA, 5. JAPANESE TEMPLE, 6. MAKHDUM KUND, 7. SURYA-KUND, 8. TAPODARAMA, 9. SAPTAPARNI STUPA? 10. SAPTAPARNI CAVES, 11. JARASANDHA-KI BAITHAK, 12. SATDHARA SPRINGS, 13. NORTH GATE, 14. SONBHANDAR, 15. MANIYAR MATH, 16. PRISON, 17. EAST TOWN WALL GATE, 18. JIVAKA GROVE, 19. GRIDHRAKUTA, 20. MADDAKUCCHI.

tion of Buddha's relics that the Magadhan king received as his share after the *mahāparinirvāṇa*. Owing to its great sanctity, the Stūpa seems to have been repaired and built upon several times during the succeeding ages. Near it, says Hiuen Tsang, stood the relic-Stūpa of Ānanda, the devoted cousin-attendant of Buddha.

Inside the shrine now named after the Muslim Saint Makhdum Shāh, south-east of the Japanese Temple and lying at the foot of the hill, is a cave which was probably the habitation of Buddha's dissenting cousin-disciple Devadatta. This hill, now called Vipula, was probably the Pāṇḍava hill of Pali, in some cave of which Buddha lived on his very first visit to Rājagṛha before going to Uruvela where he obtained Enlightenment. The Vipula hill is very sacred to the Jainas, where Mahāvīra is said to have preached his first sermon.

The entire area west of the Japanese Temple, bounded on the north by the Inspection Bungalow and the Rest House, on the south by the huts of the bazar and on the west by a water-channel, is the site of the Bamboo-Grove which Bimbisāra donated to Buddha and his Order. Its main entrance stood on the eastern side. It was surrounded by a wall and contained many structures inside, the principal one being the vihāra which stood near the bazar huts—the venue of many of the discourses of Buddha. The deep tank in the centre of this area, which looks of rather recent origin owing to several re-excavations during the subsequent centuries, was the Kalandaka-nivāpa, so familiar in all Buddhist accounts of Veṇuvana. The canal to the east of this tank was cut in comparatively recent times. It is found lined at places with stone blocks which formed the foundation of walls of ancient structures.

To the south-west of Veṇuvana, across the water-channel, stood the Tapodārāma with its monastery. A little further west is a very old and large tank. Almost in line with the eastern end of this tank, a little way up the slope of the Viabhāra hill, is the Pippali Cave. The Archaeological Department is probably mistaken in identifying the cells in the stone tower called *Jarāsandhakī Baiṭhak*, as the Pippali Cave, as the latest authorities point out. This cave was also dwelt in by Buddha.

Proceeding westward, the visitor will soon see high up on the northern slope of the Vaibhāra hill, the outline of the Saptaparṇī caves where Buddha often sojourned and which became famous as the venue of the First Council held shortly after the Great Demise, to collect the teachings of the Master. The ascent to these caves

was made in the olden days by a path along the northern slope of Vaibhāra but which is not usable now. The ascent is made now-a-days along the eastern slope, the hot water springs and the *Jarāsandhakī Baiṭhak*. Going about a mile westward along the southern foot of Vaibhāra, one comes to the ruins of a large foundation on a spur of the hill, where stood a great Stūpa, probably built by Asoka, which came to be regarded in later days as the Saptaparṇī Stūpa, seen and described by the Chinese Pilgrims of the 7th Century A. C.

Returning to the eastern foot of Vaibhāra, as the visitor climbs to the Saptaparṇī caves, he will come across the ruins of several memorials raised, as Hiuen Tsang says, to mark the spots where Buddha preached. The spacious yard in front of the Saptaparṇī has now collapsed. It used to be shaded by trees in former times. There is an old Śiva temple in the neighbourhood.

The hot springs and the Tapodā stream, now called Sarasvatī, were well-known to the Pali scripture and the Mahābhārata. Somewhere at the eastern foot of Vaibhāra, the stream was dammed up and in the lake thus formed, Bimbisāra used to bathe.

The hills of Rajgir are dotted all over with many Śaiva and Jaina shrines. The hill-girt old city was well-known to the chroniclers of the Rāmāyaṇa and the Mahābhārata since the days of the legendary king Jarāsandha. It was surrounded with a mud-wall and perhaps from the time of Ajātaśatru came to be protected by an additional massive and high stone wall built along the hill-top all around, with many subsidiary arms and wings, its total length being about 30 miles.

We shall now enter the hill-girt area by the North Gate of the stone wall (also called the Outer Fortification). Remains of the ancient roads and houses will be noticed all over the area.

About a mile south from the North Gate is the Maniyār Maṭh, the oldest and principal shrine of the ancient city, referred to in Buddhist, Jaina and Brahmanic literature. It seems to have been the seat of a serpent-worship cult originally, having been subsequently used in the succeeding centuries as a place of Śaiva, Buddhist and Jaina worship as well. Half-a-mile west of it are some rock-cut Jaina caves, known as the Sonbhāṇdar or 'gold-treasury' of Bimbisāra. The foot-track to Jeṭhiyān (Yaṣṭivana, Pali Laṭṭhivana), 6 miles off, goes south-west from here past the spot, about a mle away, where, legend says, the wrestling contest between Bhīma and Jarāsandha, described in the Mahābhārata, took place. Buddha halted in Jeṭhiyān on his way from Gaya to Rājgir.

The area south of Maniyār Maṭh is the oldest part of the town, known as Girivraja in ancient times. The hill on the south, now called Sonāgiri, is probably the Isigili of Pali accounts. The ancient road, wide and flanked with large buildings, went from Maniyār Maṭh to the South Gate along the eastern wall of the Maṭh. But we shall keep to the modern road.

Continuing on the modern road one comes to the ruins of a large structure on the right of the road and then, some way further on, to those of a second. The latter has yielded indications of having been a prison house. It was probably here that Ajātaśatru held Bimbisāra in captivity. It is recorded that Bimbisāra could see Buddha moving about on the hill-top of Vulture-Peak. The two places are indeed visible from each other.

A short way from here is a cross-road; that on the left leads to the Vulture Peak and that on the right leads to a gate in the wall, on the south whereof lay the palace area. This gate is probably the one through which Buddha entered the Palace area during his first visit to Rajgir when Bimbisāra is said to have seen him from the Palace balcony as Buddha was going on his alms rounds through the streets. Near about this gate Hiuen Tsang saw a Stūpa to mark the spot where Sāriputra had his first meeting with Buddha's disciple Aśvajit, from whom Sāriputra first heard of the teachings of Buddha. The Chinese Pilgrim also saw near about here the Stūpa in commemoration of Buddha's subduing by the power of his love, the drunken elephant set upon him by Devadatta. Into the deep canal east of here, Śrīgupta attempted to push down Buddha owing to sectarian jealousy. The road southward leads to the southern limit of the town, where the great stone wall is in best preservation now. On the way to the South Gate are seen two small Stūpas and a walled-area enclosing the yet undeciphered "Shell-inscriptions" on the ground.

We shall now take the road to the Vulture Peak. Out of the town-wall gate and over the canal, one comes upon the area covered formerly by the mango plantations of Jīvaka, the royal physician, an ardent disciple of Buddha, who donated his estate to him. The road up the slope of the Vulture Peak was constructed by Bimbisāra to facilitate his visits to Buddha. There are the bases of two miniature Stūpas on this road up the slope, to mark the stages of the king's progress.

The caves to the right as one approaches the top, are said to be those inhabited by Ānanda and other chief disciples, while the cave, right on the top, its roof now come down, was sacred to

Buddha. The yard where he preached, where he walked up and down, the cliff wherefrom Devadatta rolled down a huge boulder to kill him, are all identifiable. All around are the ruins of the many caityas, vihāras, etc., built through the ages near the favourite abode of Buddha. Some way north, on the highest spot of the spur stood a Stūpa built by Asoka—glimpses of its remains can be had from the train after Silav, the station between Nalanda and Rajgir.

Looking down on the plain in front (south) of Vulture Peak from its top, is the site of Maddakucchi Park with the Sumāgadha tank near by. The river-bed away on the south-east is of the Sarpinī which flowed closer to the hills in Buddha's time.

The distance from the Railway Station to the top of the Vulture Peak is about 6 miles.

WHO FIRST COLONISED THE EAST?

By

K. A. NILAKANTA SASTRI

IT was long believed that India, being shut in by mountains in the north and cut off by the wide ocean on the other sides, led a life of magnificent isolation, disturbed occasionally by the unwelcome intrusion of *mleccha* aliens. We are all familiar with Matthew Arnold's lines:

> The East bowed low below the blast
> In patient, deep disdain;
> She let the legions thunder past,
> And plunged in thought again.

That this view of India's past is radically wrong is being borne in on us by the progress of historical studies since the beginning of the present century. One of the most surprising results of these studies has been the demonstration that in the political geography of the ancient world the name India covered a far more extensive area than in the recent centuries. Greek and Arab geographers are seen applying the term to the whole of South-Eastern Asia that lay beyond the Hindukush and to speak of India this side of the Ganges and India on the other side of the Ganges. In the second century A.C., the Alexandrian geographer, Ptolemy, mentions the names and locations of many places in Malaya, Java (Iabidou) and Indo-China right up to Cattigara (probably Hanoi in Tonkin), and many of the names recorded by him are of Sanskritic origin.

Many interesting questions arise in regard to the eastern lands that became so Indianized as to be regarded for centuries as parts or extensions of India. Who inhabited these lands earlier, and what was the state of their civilization? When did the process of Indianization begin and what was its nature and extent? Is it possible to determine the original Indian home of the early colonists whose enterprise spread India's culture over these lands?

To gain a proper perspective on these questions, we shall do well to remind ourselves that in all its essentials the process of the Indianization of the eastern lands is but a natural continuation of the process of the Aryanization of India. The attempt of a few

authors to demonstrate that the Aryans were indigenous to India has not gained acceptance and the prevalent view among the majority of the leading scholars is that the Aryans entered India from the north-west, and that with their advent and settlement in India began the historic process of the growth of Indo-Aryan civilization which, though with many vicissitudes, has held its own to this day, made striking contributions in the past to the civilization of the rest of Asia and of Europe, and bids fair to do so again with the new opportunities opening out before it.

The evidence of language, anthropology and archaeology goes to show that pre-Aryan India was occupied by people belonging to three different types of cultures which are now usually designated by the names Austric, Kirāta and Dravidian. Details about the relative ages, the characteristics and mutual relations among these pre-Aryan peoples are far from being settled yet, but enough is known of the general course of events to warrant the conclusion that each of these cultures made its own contribution to the stock of culture goods, material and spiritual, which have become so mixed up in the civilization of India as to be almost indistinguishable.

This mixed Indo-Aryan culture had taken a definite form and shape before it began to spread to the eastern peninsula and islands where it came into touch with other peoples with distinct cultures of their own—the Moṅ-Khmer and the Indonesian peoples. These latter are known to have settled sometime in the second millennium B.C. in the countries where the Indo-Aryans found them later. Their civilization was still in what is usually described as the neolithic or New Stone age, though the use of bronze and probably of iron was also not unknown. Large-sized bronze kettle-drums with very thin walls bearing elaborate decorations and a high degree of skill in oceanic navigation played a notable part in this culture which evidently had its own religious beliefs and practices together with a fairly elaborate mythology.

There is little direct evidence on the beginning of India's contact with the east. We must pass over the evidence from boat-designs in the Indian ocean and from the pre-historic archaeology of India and the eastern lands including the Philippines on population and culture movements of the pre-historic period, for while there is unmistakable proof of the existence of such movements, there is as yet too little settled knowledge of their nature and results, and so far as we know at present these early movements may have furnished the foundation for the occurrences of historical times, but did not exert any direct influence on them.

We have mentioned Ptolemy's *Geography* (second century A.C.) as furnishing clear proof of the Indianization of the East having progressed far in his day. About half a century earlier, we get in the anonymous *Periplus of the Erythraean Sea* an interesting account of the trade and shipping of the east coast of India, the Coromandal Coast as it came to be known later. It mentions three great ports on that coast—Kāveripaṭṭinam (Khaberis of Ptolemy) at the mouth of the river Kāvēri, Poduca (Pondicherry) and Sopatma (Markaram, formerly called Śōpaṭṭinam) a little to the north. Of shipping in these ports it says: 'there are ships of the country coasting along the shore as far as Damirica; and other very large vessels made of single logs bound together, called *Samgara* (Cf. Śangāḍam, a name still current in Malabar); but those which make the voyages to Chryse and to the Ganges are called *Colandia* and are very large.' This evidence is confirmed by other well-known facts. Contemporary Tamil poems speak of large heavily laden ships sailing straight into the harbour at the mouth of the Kāvēri without slacking sail. The foundations of a Roman 'factory' of the first century A.C. have been discovered recently at Arikamedu, two miles south of Pondicherry, and the objects found here have a striking resemblance with others discovered at Oc-èo, a maritime city of Siam connected by canal 'to a port once on the littoral of the east coast of the Gulf of Siam.' The trading station at Arikamedu flourished between 23 B.C. and 200 A.C.; and Oc-èo commanded a large sea trade towards the end of the period or a little later preponderantly in imports from India or brought over by Indians. 'It is also certain', says Sir Roland Braddell (JMBRAS, XXIV, 3, p. 156), 'that, like many other Indian establishments in Malaya and the Archipelago, merchants from India settled at Oc-èo on a site occupied by aborigines.'

The only tradition which takes back the movement of colonization to an earlier time is that recorded in the Ceylonese Chronicle *Mahāvaṁsa* that Soṇa and Uttara led a Buddhist mission to Suvarṇabhūmi after the Third Buddhist Council held at Pāṭaliputra in Aśoka's reign. If this is correct, the movement would date back to the third century B.C.; but we cannot be sure of this as the tradition does not go back earlier than say the fifth century A.C., and further it remains wholly uncorroborated from any other source. Likewise the late Javanese tradition of the arrival of Ādi Śaka in Java at the beginning of the Śaka era (A.C. 78) should not be relied on too much, as it may after all be just an attempt to account for the use of that era in old Javanese inscriptions; but

even if the tradition is accepted as wholly correct, there is no chronological difficulty involved, as we know from other sources that the movement of colonization was well established in the first century A.C.

To determine the original Indian home of the earliest colonists we have to depend on probabilities and on indirect indications from the script of the earliest inscription from the East and the style of art found in the earliest sculptures and monuments of the colonies. As regards probabilities, the fact that the expansion was a continuation of the aryanization of South India strongly suggests that this part of the country was the source of the colonists in the first instance. The legends of the Agastya cycle also support this view, for the sage is said to have subdued the Vindhyas and drunk up the waters of the ocean; his abode (*bhavana*) is successively located further and further south in India, until it reaches the Podiya Hill (Bettigo of Ptolemy) and then crosses the ocean to Java where Agastya worship played a much larger part in ancient religion than even in South India. The evidence of early Greek writings briefly cited above, re-inforced by that of Buddhist Pāli books, shows the large share of the ports in the eastern coast of Deccan and South India in the movement. Louis de la Vallée Poussin summed up his impressions on the subject thus: 'All the eastern ports of India up to Tāmralipti contributed to this Indian expansion, but the South had the largest share.'

The paleography of the early inscriptions from the colonies furnishes useful and precise indications; this has however formed the subject of a debate in which I have taken part and hence I think it best to reproduce the summary of the debate by an eminent French scholar who stands in the front rank of Far Eastern Archaeologists, Coedès. He says: "A wave of Bengali influence is attested at the end of the eighth century and the beginning of the ninth by the short-lived employment of a pre-Nāgarī script. Unfortunately the different types of Indian writing show the fewest differences in their most ancient forms. R. C. Majumdar has sought to show that the script of the oldest Sanskrit inscription from Indo-China (the Vo-Canh rock inscription which dates from the third century A.C.) is derived from the writing employed by the Kushāṇas in the central regions of Northern India. But this revolutionary opinion has been opposed with good arguments by K. A. Nilakanta Sastri, defender of the classic thesis, according to which "the alphabets of Farther India are of South Indian origin with a predominance of the influence of the Pallavas." In fact as

Coedés has indicated, there is no evidence of any but a South Indian source for the scripts employed in the East till the last quarter of the eighth century A.C.

And the evidence of art forms is equally clear that the earliest emigrants were from eastern Deccan and the south. The most important factor here is the discovery of Buddha images in the distinctive Amarāvatī style in different places. There is first of all the more than life size stone Buddha of Bukit Seguntang near Palembang, the ancient Śrī Vijaya. This statue stands now in the Palembang museum, measuring together with its pedestal about 12 feet in height. Bachhofer thinks that the style of the image, with the *saṁghāṭi* reaching up to the neck and covering both shoulders, takes the image to a high antiquity, say second century A.C. when the Amarāvatī artists had not yet begun to bare the right shoulder and gather up the hem of the garment on the extended left forearm. He thinks indeed that the image must have been made in Amarāvatī and says: "The export of Buddhist sculpture from Veṅgī overseas to the East must have started as early as the second century A.C., for the small bronze Buddha of Pöng Tük and the enormous stone Buddha of Seguntang belong to a phase in the development of South Indian sculpture which ended about A.D. 150." Another bronze Buddha image from Celebes has been the subject of a detailed study by F. D. K. Bosch who has shown that it must have been imported directly into Celebes from the Amarāvatī region some time during or after the blossoming of Amarāvatī art and before the rise of Śrī Vijaya, *i.e.*, between the second and seventh century A.C. Another bronze Buddha in the same style and over 3½ feet in height was found at Döng-Duong in ancient Campā in a region of Central Assam which itself bears the name Amarāvatī. Yet another bronze from South Djember in Java deserves also to be noted.

It is thus evident that the earliest colonists who went to the eastern lands proceeded from the east coast of India. Ptolemy mentions a point somewhere near the Krishna-Godavari deltas as the point of departure (aphetêrion) for sailings to the east ; the prevalence of the name Talaing in Burma and of Klings (Kalingas) for Indians in Malaya may also be noticed as some further evidence bearing on the original Indian home of the early colonists.

IN THE MOUNTAINS
DARJEELING

By

MIRA SEN, M.A.

THE Himalayas or 'The Snow-Abode' figure prominently in Indian mythology, literature and religion. This mountain is supposed to be the home of the gods. One of its great peaks, Mount Kailāsa is said to be the abode of the Great-god Śiva. Lake Mānasa close by, the poets delight in describing as covered with golden lotuses, in the water whereof heavenly damsels besport themselves. The beautiful and romantic city of Alakā where the gods reign in all their glory and unaging splendour, is described as ensconced on the slopes of the towering height of Kailāsa 'like a sweetheart nestling in her lover's bosom.'

Its valleys are described as peopled by human spirits who have attained the Perfected state. The solitude of the caves of this 'god-souled' mountain has been eagerly sought since time immemorial by earnest recluses, intent on the practice of Yoga. The mountains always call the thoughtful—"The Himalayas are always a source of spiritual strength to me", as Pandit Nehru recently said while on a visit to Darjeeling. The great poet Kālidāsa of c. the fifth century A.D. has devoted his matchless talent to the portraiture of the Himalayan grandeurs in two of his most famous works, the *Kumārasambhava* and the *Meghadūta*.

During the summer months of May and June, and after the rains again during September-October, the "Hill-Stations" of the Himalayas as well as those of Kashmir in the north-west and of the Nilgiris in the extreme south of India are visited by many who are able to afford the time and money for it. Foreign visitors also to India never fail to visit some of these Stations, all of which are provided with excellent hotels, for their fame has spread far and wide.

April to August is also the annual pilgrimage season to the Śiva temple on the great height of Kedarnath and Badrinath in the Central Himalayas, submerged in deep snow during the rest of

Mt. Kinchinjanga

DARJEELING VIEWS

Kinchinjanga and Darjeeling

Nehru presented with a white scarf by Lamas

H. Standard

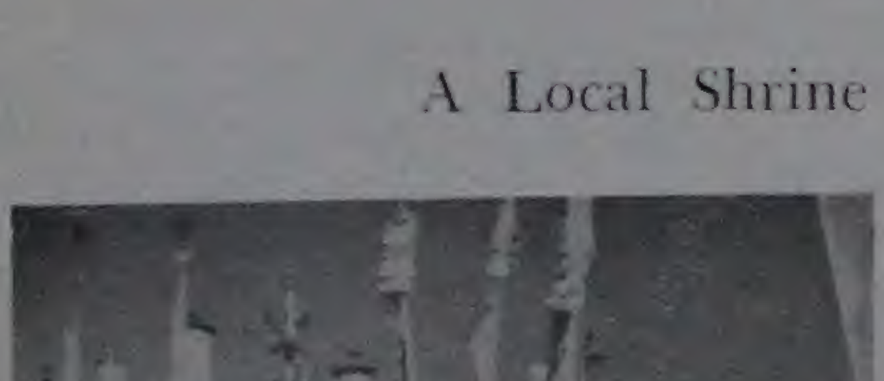
Lama's Prayer Wheel

A Waterfall

Mt. Everest

"Brooming" the Hair !

A Local Shrine



the year. Thousands participate in this pilgrimage. Many journey further to Lake Mānasa which they circumambulate.

Of all these Hill Stations, the easternmost is famous Darjeeling. It is reached very easily from Calcutta to Bagdogra by air in about 2 hours and then by car for another 3 hours. The journey by rail and bus requires about 26 hours.

The trip by car or narrow gauge Mountain Railway from the foot of the mountains to Darjeeling, is greatly enjoyable as one ascends winding his way at first through the Terai or sub-Himalayan forests and then across narrow valleys and lastly around ridges covered with luxuriant vegetation and washed by gushing and roaring waterfalls. About mid-way is situated Kurseong with its picturesque houses and bazar, and the view afforded of the long-stretched plains of eastern India below. Higher up is Ghoom, enveloped in masses of thin moving clouds, from where one has to descend a little way to Darjeeling. The elevation of Darjeeling is 6000-7000 ft. from the sea-level. It is a centre of trade with Tibet, Nepal, Bhutan and Sikkim. The merchandise from these regions are found in heaps in the big bazar.

Buddhism flourished in Darjeeling in the form of Tibetan Lamaism. Buddhist monasteries are found on the neighbouring hills and the countryside is dotted with beflagged shrines. The flags are thickly printed over with sacred formulæ by means of wooden blocks. Lamas in gorgeous dress with the revolving prayer-wheel in hand are frequently met with on the roads.

Good long roads stretch out from Darjeeling in many directions and are mostly motorable. Conveyances of several other types are plentiful—ponies, donkeys and rickshaws. High grade Darjeeling Tea is famed the world over for its aroma. Tea gardens are found at all altitudes. Foot and pony tracks lead to many places in the interior. Nowhere else perhaps except in Kashmir are flowers seen in such abundance in spring as in Darjeeling during February-March. In largeness of size as much as in the variety of their colours, the flowers of Darjeeling, many of them growing on fairly large-sized trees, cover the entire landscape, as if with a series of multi-coloured sheets.

Three views from Darjeeling are world-famed. The first is the glorious view of the staggering height (about 29,000 ft.) and stupendous massiveness of Mt. Kanchinjunga, clad in perennial snow. It reveals itself when its cloak of mist lifts, sometimes for a few minutes, sometimes for hours together. Viewed from the vantage point of Observatory Hill on a sunny day, it seems to

stand within a stone's throw. There is hardly anything on earth to match this view of immovable and serene grandeur. In moonlight it is a dreamland.

The other two views are of a rather elusive and uncertain nature (except in winter when the sky is clear of clouds and the higher peaks are free from mist) because of very short duration or no visibility at all unless one has exceptional luck. For both of these two views, one has to climb to a higher ridge some miles away, called the Tiger Hill where there is a good Dak Bungalow (Rest House), not far from the observation tower. Of these two, the first is the view of Mt. Everest, the highest of Himalayan peaks, far away on the northwest. Some visitors have seen this peak for hours in winter. It is better done in the early part of the forenoon to avoid too much toplight.

The last of these great scenes is the classic "Sunrise from Tiger Hill." The show lasts but a few minutes only, but every passing second is a quick succession of ethereal splendour. As the dawn begins to break faintly on the eastern horizon, all the snow-capped peaks within the entire range of vision around wake up, as it were, out of the deep gloom one after another in the order of their heights, as the faint streaks of dawn strike their crests. As the atmospheric conditions vary at different points, the rapid succession of glints varies in tint too. The hues on the eastern horizon also change in quick succession at the same time and all the peaks again on their part, undergo a rapid and simultaneous succession of colours, each in its own way, until the sun, a crimson ball, shows itself all of a sudden in full form out of fathomless depths. Able pens have described the magic wand; talented brush has attempted to hold a few of the flitting colourful moments. But it has all to be seen with one's own eyes.

WHAT ARE THE UPANIṢADS?

MAHĀMAHOPĀDHYĀYA VIDHUSHEKHARA SASTRI

The Vedic literature is usually divided into two broad divisions, *viz.*, Karma-Kāṇḍa and Jñāna-Kāṇḍa. It is the ancient Indian custom to regard a literary work in its entirety as a tree and to name the various sections or parts of a literary work after the various limbs of a tree or after creepers that grow on or entwine themselves round the tree. The word kāṇḍa means the trunk of a tree.

The fourteen principal divisions of the Śatapatha-Brāhmaṇa are each called a Kāṇḍa and smaller sub-divisions thereof are called 'Trunklets' (Kaṇḍikā or Kāṇḍipa). The seven cantos or chief divisions of the Rāmāyaṇa are also known as Bāla-kāṇḍa, Ayodhyā-kāṇḍa and so on. The twelve basic divisions of the Śrīmad-Bhāgavata are each known as a skandha, also meaning 'the trunk of a tree.'

Each folio of the manuscript of any written work was called a 'leaf.' This might have had its origin in the palm or other leaf used for writing, or it may be that it was due to the imagery of a tree being regarded as made up of its leaves. The basic sections of the Taittirīya Upaniṣad are each called a vallī or creeper, *e.g.*, Śikṣā-vallī, Brahmānanda-vallī, and so on. Each chapter of the Kaṭha Upaniṣad is divided into two vallīs.

But no two separate volumes really exist corresponding to the two traditional divisions, karma and jñāna kāṇḍas, of the Vedic literature. Any text or part thereof of the Vedic literature that contains matter concerning karma or jñāna, is regarded as falling under karma or jñāna-kāṇḍa respectively.

Man has no quest higher than how to attain the supreme good and it is the solution of this problem that he has all along attempted, is attempting and will continue to attempt in future as well.

It is in the Vedas that we come across for the first time, the thoughts on this problem in India. In it we find that the sages think that that supreme good is attained by the performance of sacrificial rites. They performed the *soma*-sacrifice and thought they had attained immortality. Thus they occupied themselves

with the performance of various other sacrificial rites but in course of time a change was perceptible in their outlook.

It was the desire for the fulfilment of some wish that prompted their sacrificial performances. But some of them found that this only led to the progressive increase of their desires and not to the diminution thereof and consequently it neither put an end to worldly sorrow and suffering nor did it bring peace of mind. Some felt that the fruits of the performance of Karma prescribed in the Vedas, are just as unending as the fruits of agricultural work. Some felt that just as one could not cross to the other side of the sea in a raft, so could not one cross beyond the sorrows of the world by the performance of Karma. These thoughts led to the conclusion that man's ultimate goal is not attained by the performance of work enjoined in the Vedas. Further, many came to dislike the slaughter of animal life involved in Vedic sacrifices. Many could not accept it as free from blame.

With such doubts in their mind, many began to seek the supreme good of man in other directions. They felt this could be attained only through knowledge, jñāna, and not through work, karma. It is the utterances of these 'knowledge'-followers that are collected in the so-called jñāna-kāṇḍa. The Upaniṣads are comprised under this jñāna-kāṇḍa.

The Vedas may be divided into two parts in yet another way, *viz.*, Mantra and Brāhmaṇa. That part in which are collected only the Hymns used in sacrificial rites, is the mantra. Another name for it is the Saṃhitā, *e.g.*, Ṛgveda-Saṃhitā or Ṛk-Saṃhitā, Yajurveda-Saṃhitā or Yajuḥ-Saṃhitā etc. The other part which contains the details of sacrificial rites and various interpretations of the Hymns, is called the Brāhmaṇa. In one respect this may be regarded as the oldest interpretation or account of the Veda. The word Brahman here means the Veda, being closely associated with which, it is called Brāhmaṇa.

The Brāhmaṇas contain discussions on both 'work' and 'knowledge.' Those sections of the Brāhmaṇas which contain symbolic or spiritual discussions on both 'work' and 'knowledge,' are called Āraṇyakas, for these were read in the araṇya (woods, forest) because owing to their abstruse character, they were not imparted everywhere to everybody indiscriminately and because great seclusion was needed for their comprehension. Many of the Upaniṣads are included among the Āraṇyakas. Only one Upaniṣad is included in Mantras or Saṃhitā, *viz.*, the Iśopaniṣad which forms the last (fortieth) chapter of the White Yajurveda.

Vedānta is another name of the Upaniṣads. They are so called because they are comprised under the last Kāṇḍa (*i.e.*, the latter, *anta*, of the two Kāṇḍas, Karma and Jñāna) of the Vedas. Or as some explain, they are called Vedānta because they constitute the last or final conclusions or the ultimate objective of the Vedas.

The question would naturally arise why the Upaniṣads are called by the name 'Upaniṣad'. The ancients explained the etymology and meaning of the term briefly thus: Those who approach (*upa-*) Brahmavidyā or the Supreme knowledge and practise it with convic-tion (*ni-*), secure by it the destruction (*√ṣad*) of that avidyā or ignorance which is the root cause of worldly existence—that is the reason why the name of Brahma-vidyā is Upaniṣad.

Modern scholars do not however accept the interpretation. In their view, where people sit (*√ṣad*) around in a circle (*pari*) is called a parisad. Similarly where people sit (*√ṣad*) together (*saṃ*) is called a saṃsad; and so likewise where pupils, going to (*upa*) a preceptor sat down (*ni√ṣad*) in small groups, came to be known as Upaniṣads (*i.e.*, study-groups with, near, around a teacher). In course of time the subject (Brahma-vidyā) that was studied or discussed in these groups, also came to acquire the name of Upaniṣad. Thereafter, the books in which this vidyā was written down, also came to be known as Upaniṣads.

Another meaning of the word Upaniṣad is 'Mystery' or 'Secret Doctrine'. It was looked upon as a mystery because its teachings or contents were not revealed or imparted to anybody or everybody at any place or every place without discrimination. That is how the two words Upaniṣad and Mystery came to be synonymous. How great a mystery the Upaniṣads were supposed to be, can be gathered from this that they were not taught to anyone except the eldest son or the most favourite pupil even for the gift of world-kingdom.

Formerly the Upaniṣads were contained in their respective source-books. For the facility of study and teaching, they are published separately now-a-days.

All the four Vedas have Upaniṣads appended to them. Some of them are included in the Brāhmaṇa or Āraṇyaka portions of the respective Vedas, *e.g.*, the Aitareya Upaniṣad is appended to the Aitareya Āraṇyaka, the Taittirīya Upaniṣad to the Taittirīya Āraṇyaka, the Kena Upaniṣad to the Jaiminīya Brāhmaṇa, etc. It is also held that some Upaniṣads though not directly linked in this manner with any Vedas, are yet linked with the latter through some kind or other of traditional relationship, *e.g.*, the Muṇḍaka and the Praśna Upa-niṣads with the Atharva-veda. Verse 2. 2. 1 of Muṇḍaka is taken from

Atharva-veda 10. 7-8. The "Questions" in Praśna were solved by the Ṛṣi Pippalāda, the founder of the Pippalāda branch of the Atharva-veda. Thus it is that the affiliation of these two Upaniṣads with the Atharva-veda may be explained. So also in other similar cases. But there are some such Upaniṣads again, which bear no relationship whatsoever with any Veda, *i.e.*, with the Mantra or Brāhmaṇa or any other part thereof.

The ancient Upaniṣads acquired such importance that many later authors designated their compositions, written in imitation of the Upaniṣads, as "Upaniṣads". Thus sprang up many sectarian Upaniṣads in the hands of the Sāktas, Vaiṣṇavas, etc., as also on such themes as Yoga, Sannyāsa, etc. The Adyar Library of Madras has brought out many good editions of many of these latter classes of Upaniṣads.

There are again texts which have no bearing whatsoever on the Upaniṣads or Vedānta and yet have come to be called Upaniṣad, *e.g.*, the Vajra-sūcikā-Upaniṣad which has not the faintest connection with the Upaniṣads proper and yet goes by the name of an Upaniṣad. Its subject-matter is refutation of the caste system. There is a second text too of this name, the thesis of which also is refutation of the caste-system. It is said to have been written by Aśvaghoṣa and there is a Chinese translation of it as well.

The Upaniṣads went on increasing in this manner up to an incredible number, perhaps not less than two hundred. One of this latter class is called Allopanisad (from Āllāh), written in the 17th century at the instance of Darah Siko, son of the Emperor Shah Jahan, obviously in laudation of Islam. Exactly of the same type is the Yejurveda (from Yesu=Jesus), written by a Christian Padre under the nom-de-plume of Tattvabodha Svāmī.

Of the Upaniṣads, some are old and some of later origin. From an examination of language, style and subject-matter, it is not difficult to ascertain which is old and which is new. Similarly some of them are long, some short, some in verse, some in prose and some in prose and verse mixed.

The Principal Upaniṣads

We shall now name some of the notable Upaniṣads together with a brief description of each.

1. Iśā—So named because its first word is Iśā, 'by the Lord'. It is the last (fortieth) chapter of the Vājasaneyi-Saṃhitā of the White Yajur-veda, on account of which

it is also known as Saṃhitopaniṣad. It is very short and is, but for two verses, in prose.

2. Kena—So named because its first word is *Kena,* 'by whom'? It forms the tenth chapter of the Jaiminīya-Brāhmaṇa of the Sāma-veda. It is very short and composed in mixed prose and verse.

3. Kaṭha—So called because of its connection with the Kaṭha School of the Black Yajurveda. It is in verse.

4. Praśna—So called because six 'Questions' have been solved in it. It is related to the Atharva-veda and is composed in mixed prose and verse.

5. Muṇḍaka—Why it is so called is not quite clear. It refers (3. 2. 10) to Śirovrata, the 'Head-Vow' and says that one who properly carries out this vow is to be the recipient of the knowledge of Brahman taught in it. It may perhaps be supposed that it came to be so called because of its connection with the Head (Śiras, muṇḍa, muṇḍaka) Vow, a rite in which one has to hold fire on one's head. It is composed in mixed prose and verse.

6. Māṇḍūkya—According to Madhvācārya, it is so called because it was revealed by the sage Maṇḍūka.

7. Taittirīya—It is so called because it is included in that part of the Taittirīya Brāhmaṇa of the Black Yajurveda, which is known as Taittirīya Āraṇyaka. It is in prose.

8. Aitareya—So called because of its inclusion in the Aitareya Brāhmaṇa of the Ṛgveda. It is in prose.

9. Chāndogya—So called because it is included in the first section taken as an Āraṇyaka, of the Brāhmaṇa (Tāṇḍya Mahābrahmaṇa?) of the Chāndogya or Sāmaveda. It is fairly long and composed in prose with a few verses here and there.

10. Bṛhadāraṇyaka—One part of the well-known Śatapatha Brāhmaṇa included in the White Yajurveda, is regarded as an Āraṇyaka, the last section of which is this Upaniṣad. It is quite a long one and is so named because it is really an Āraṇyaka. It is in prose with an inter-mixture of verses.

11. Kauṣītaki—One of the Brāhmaṇas of the Ṛgveda is called Kauṣītaki Brāhmaṇa, included in which is the Kauṣītaki Āraṇyaka, of which this Upaniṣad is a part.

12. Śvetāśvatara—So called because it is related to the Śvetāśvatara school of the Black Yajurveda. It is wholly in verse.

13. Maitrāyaṇī—It is also called Maitrī-Upaniṣad, but a second text also exists of the latter name. It is so called because of its inclusion in the Maitrāyaṇi branch of the Black Yajurveda. It is in prose but verses occasionally occur.

The term "Ten Upaniṣads" is well-known, by which are meant the first ten texts of the thirteen mentioned above.

From our mention of the above texts only to the exclusion of the other Upaniṣads. it is not to be inferred that the rest are all useless trash and contain nothing of value or interest. To think so would be a mistake. Very short or very late though they may be, some of them contain very deep and noble thoughts. In them are also found the evolution and development of some old thought, some excellent interpretation or analysis, or some new ideas. We get to know something also from them regarding modes of worship and spiritual effort. Therefore the enquiring reader should not dismiss them altogether.

The chief and central theme of the Upaniṣads is the chief and central thought of man and that is concerning his own self. If he exists himself, other things may exist for him, otherwise it is immaterial to him whether other things exist or do not exist. Therefore to him the chief and the first thing is to continue to exist and that in a desirable manner. For man, the thought is unbearable that he may exist now at this time but may not a little later. He wants to continue, somehow or other, to exist. Death comes to him, his body is destroyed, but does *he* also die and is destroyed thereby? Does death put a complete end to him, or is something left over? If so, what is that? Where is that? Where did he come from? Where will he go? How did all that we see around us come into existence? Who made all this? Who maintains them all properly? Who destroys them in course of time? Who is he himself? Is he the body alone? Sorrow comes to him, so does joy, wherefrom? Who gives? How? Why? There is no end to his sorrows and sufferings, but how to escape from them? Is eternal wealth, eternal joy, eternal peace attainable? If so, what are the means to it?

These and many other similar questions from regions unknown occur to him and he tries to find an answer to them by pondering over them to the best of his intelligence and his powers. He cannot but do so. What and how the ancient sages of India thought on all these matters, is found mainly in the Upaniṣads.

It is in the Upaniṣads that various theories, ideas and conceptions of the ātman, soul, knowledge about and the 'Science of the Self'

have been discussed. Another name for the knowledge of the Self is Brahmavidyā as the ātman is Brahman. How this identity of the two is established, we shall see later. The knowledge of the Brahman is also referred to as the supreme knowledge, parā vidyā. The Upaniṣad declares knowledge to be of two kinds, aparā or the inferior and parā, the superior. The knowledge of the Vedas etc. is aparā vidyā and that by means of which the imperishable or eternal substance, Brahman, is known is parā vidyā, so the Upanisads tell us.

This is profound and yet very pleasant. There is nothing it can be compared with. In it lie the roots of all the great religions of India. However different their creeds may appear on the surface, in whatever language, be it Sanskrit, Prakrit or other provincial speech their scriptures may be written, the basic principle of all Indian religions has been adopted from the Upaniṣads. Many of the central ideas of the different schools of Indian Philosophy too have developed from the Upaniṣads. That is why the Upaniṣads are a priceless treasure of India, nay the whole world. Whoever, irrespective of country or race, would try to practise it in their lives, would obtain joy of mind and peace through it.[1]

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[1] Translated from the Bengali by B. P. Ray, M.A. By kind permission of Visvabharati Publishing Department.

THE WESTERN VIEW OF INDIAN CULTURE

By

PROF. DR. B. L. ATREYA, M.A., D.LITT.

THANKS to the discoveries and inventions of modern science, the world is fast becoming one. No part of the world is now too far away from another and no community living on earth is unconnected with or uninfluenced by another. In every aspect of our life we are affected by every movement originating in every part of the world. After the last great war every problem connected with human life has taken an international turn. Health, food, clothes, housing, defence, recreation and education of any country or community are no longer isolated problems. They have to be tackled with in reference to those of others. Greater and greater contact of people of various countries, races and communities and more and more knowledge of each other's culture gradually tend to evolve a common world culture in which in course of time the best elements of the various cultures of the world may be incorporated and synthesised. It is time now that this process should be accelerated and consciously planned.

LURE OF INDIAN CULTURE

My recent tour round the world, particularly in Europe and America, and the enormous correspondence I am having from European and American young men and women have brought home to me how desperately and keenly the West is now interested in the religion, philosophy and culture of India. During a short sojourn I was asked to speak on Indian outlook on life's problems no less than two hundred times and the audience everywhere evinced keen interest in the lectures, talks and discussions. Quite a large number of university students of Europe and America have expressed their keen desire to come to Banares to study Indian culture. It is indeed surprising and gratifying to know with what reverence and high hopes they look upon Indian culture.

A student from Pasadena College, California, writes, "What most people today, at least in the United States, consider an educa-

tion, I do not.....I believe so strongly in the Indian ideals presented in the Bhagavadgita, Upanishads and other Vedanta Scriptures. I want a usable, practical, spiritual knowledge, not a degree." A student from the University of Chicago writes, "Our realization that at least a general outline of Hindu psychological theory, as presented in your lecture.....is more adequate to deal with our proposed study than anything to be found in orthodox American psychology." A student from Vienna writes, "Owing to many events and occurrences in the last two years of my life, my interest has more and more tended toward the line I now desire to take, *viz.*, Indology." "I have become a Hindu convert and I am trying to sever the bonds that tie me to European culture and civilization, having realised and experienced that these can in no way fit to my mental make-up and disposition. Not that I antagonise the western way of living, but I do not believe that the latter is essential as a condition for acquiring such knowledge as seems solely valuable to me." A student from Walla Walla, Washington writes, "My readings in the field of classics of Indian Literature have convinced me that the meagre and rather immature culture and the philosophies of my country would be immeasurably benefited by an intimate contact with the Oriental thought and culture." A gentleman from Prague, Czechoslovakia writes, "As a matter of fact I am vitally interested in the whole of Indian spiritual life, in its search of truth, in its ways to attain wisdom and illumination. For many years I count myself a humble pupil in this special path. I have no doubt that sooner or later my contact with India will become a vibrant reality with deep effects on my spiritual life." "My interest in Indian Culture, specially in Indian Philosophy, has grown too deep to allow any relaxing and it is still my ardent desire to get in personal touch with the spiritual realities which blossomed upon India's soil.....I shall be extremely happy if my aspirations in this field can find their fulfilment." An M. A. of Oxford University writes, "It is Indian Philosophy in particular that I wish to study.....It is my innermost and greatest wish, though Scottish by birth, to settle in India to give whatever I have to help your country to build itself up after its own fashion—now that it is free from Western yoke. This may sound strange from a Western person, but it is nevertheless sincere. I have made a fairly considerable study of Hindu Religion, and I find it in every way more satisfactory than my own." A student from New York writes, "My purpose in coming to India is two-fold. I would like to get a good grounding in Indian Philosophy and Religion and also to develop spiritual discipline with which I have eventually to arrive at the

"intuitive" knowledge of God." A gentleman from Ohio, U.S.A., writes, "I have wanted to travel in the Orient and Near East for some years and certainly to study there.....We are happy in this country to see so many of your people coming over to learn some of our methods. If they employ some of our technology with their *native spirit,* I should think it would be a very potential combination. If the West is truly declining, this is all the more important." A highly qualified German Professor writes, "I would feel happy if I could lecture at an Indian University as I am an admirer of Indian Philosophy, Culture and of the Indian people. I took a degree in Sanskrit with Prof. Hertel, Leipzig, in 1921 in order to study Indian Philosophy.....It is the deepest desire of my life to be helpful in such a way in a country which I admire and love."

Such extracts from my correspondence can be multiplied to any number. They indicate the interest the West has now begun to take in Indian culture. The western youth has begun to realise the value of a culture which may be a good supplement to that of his own, perhaps because the latter is not deep and comprehensive enough to satisfy all the aspirations of man. Considering the growing interest of the American youth in Indian culture and the eagerness of India to acquire the American technical skill and scientific knowledge, a friend in Hollywood aptly remarked in a semi-prophetic manner, "In course of time America is going to become India and India is soon going to become America." My reaction to this statement was, "The real good of the world lies in the whole world becoming America and India both at the same time." I am in good company in thinking like this. Serious thinkers and mature minds of the West are now realizing the need of grafting the best elements of Indian culture on the mighty tree of western civilization. Prof. Northcrope aptly ends his well-known and thoughtful work, *The Meeting of the East and the West* with the following suggestion and wish, "It should eventually be possible to achieve a society for mankind generally in which the higher standard of living of the most scientifically advanced and theoretically guided Western nations is combined with the compassion, the universal sensitivity to the beautiful, and the abiding equanimity and the calm joy of the spirit which characterise the sages and many of the humblest people in the Orient." A well-known English thinker and author feels that there is a great need of supplementing the scientific method of acquiring knowledge with the Indian way of acquiring wisdom. He writes in a letter, "I always feel (although I know so little about it) that it is to the early teachings of India that we should turn for enlightenment; for the

scientific methods of the West have narrowed our outlook far too much by causing us to concentrate far too exclusively on the external world of senses. I am hoping for the time when Eastern and Western thought interpenetrates one another."

This desire of incorporating the best elements of Indian culture in the evolving world-culture is based not only on the natural fascination of the western mind and heart for the distant and unknown. Unfamiliarity and distance do often lend charm to objects. But it is also based on the sound judgment of those few western scholars, thinkers and critics who have dived deep into the wisdom of India and have unreservedly expressed their appreciation of Indian culture. Max Muller was one of the earliest European scholars, who made himself acquainted with a few works of Indian religious and philosophical thought. In his well-known work, *India : What Can It Teach Us ?*, he writes, "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race, the Jewish—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India." Sir John Woodroffe, an English Judge of the Calcutta High Court, who made himself acquainted with Indian philosophy, writes in one of his books, "An examination of the Indian Vedantic Doctrine shows that it is, in important aspects, in conformity with the most advanced scientific and philosophic thought of the West and where it is not so, it is the science which will go to Vedanta and not the reverse" (*The World As Power—Power as Reality,* p. 6). According to Paul Brunton who has become fairly well acquainted with Indian mysticism, "India holds an ancient heritage of spiritual thought from its past which stands unparalleled for profundity and unmatched for width" (*Wisdom of the Over-Self,* p. 19). According to Cannon who has widely travelled in the East and has come in touch with many mystics and occultists, "India and Tibet can teach us more about Psychology and workings of the mind than any Freud, Jung, Adler, or any exponent of any other movement" (*The Invisible Influences,* p. 33). It is no wonder, therefore, that the peace-loving

and truth-seeking people of the West have become deeply interested in Indian culture.

It is in fact now time that what is best anywhere in the world in the field of knowledge and wisdom should be brought within the reach of every man and woman living on the earth, by those means of quick propagation which modern science has placed in our hands. Every human being has a claim to all that is best in any culture of the world and particularly in Indian culture which has never claimed itself to belong to any particular race, country or colour.

THE BACKGROUND OF BUDDHIST PHILOSOPHY

By

PROF. DR. B. B. BHATTACHARYA, M.A., D.PHIL.

BY Buddhist Philosophy we shall understand in the following lines the philosophical background of the ethical teachings of Buddha himself as far it is ascertainable from his own words as preserved in the oldest parts of the Pali Canon. We do not assume however, that all that the authors or compilers of the Tripiṭaka put into the mouth of the Master or represent as having been said by him, were actually the utterances, in substance or in form, of Buddha himself. But there are nevertheless a large number of sayings of Buddha that bear the unmistakable imprint of genuineness, not tampered with in respect of substance or form, although with regard to the import, implications and interpretation thereof, there may be differences among ancients and moderns as individuals or as schools of thought.

Some critics in the recent past seem to have held that Buddha was not much of a philosopher but more, or at least not so much a philosopher as, a moral teacher. This would be hardly borne out by all that we know of him to-day. That he called himself no saviour of mankind but a guide to others on the road to salvation, is perfectly true. He regarded himself as a teacher above all things, not only of moral conduct but also of the reasons in support and justification of it. The latter function required philosophical treatment and we find that so far as he went into it, he was a thoroughgoing rationalist, logician and dialectician. There was a definite limit to his logic and rationalism of course, not with regard to himself or to his system but with regard to others.

This limit was in respect of the most important and essential thing in the entire doctrine, *viz.*, the very end and goal of it, the conception of nirvāṇa. We shall assume for our present purposes, without going into the arguments in support of it—and the contrary view finds but little support today among leading authorities—that Buddha's conception of nirvāṇa was not of a negative but of a positive, *asti-dharmaka*, state and that it did not connote total annihilation or extinction amounting to no existence whatsoever

like the complete going out of the flame of a lamp. That Buddha emphatically, repeatedly and wholly denied the existence of an individual "soul" or the noumenal reality of an individual "self" is well-known. But that does not surely mean the denial of any kind of Existence or any kind of Self, for how then could he have held that nirvāṇa could be normally attained by one even before death or that this state of pre-death nirvāṇa was happiness of the highest order accompanied with the consciousness of the cessation of all rebirth?

Nirvāṇa and Dharma were terms synonymously used by Buddha to indicate the absolute. The phenomenal world is a reflection of our mind and constant change characterises our conscious life. All phenomena are linked in a chain, each succeeding link being produced by its predecessor in an uninterrupted phase of transitory evolution and the sum-total of all the chains constitutes one whole, *viz.*, the spiritual universe termed dharmadhātu by Buddha. On the attainment of nirvāṇa Buddha is said to have become dharma-dhātu-svabhāvātmaka. Dharma controls all things; the evolution of the world and the gradation of beings in it are conditioned by the principle of dharma. Dhamma-cakka or the Wheel of the Law is the same as Brahmacakra; the way of the dharma is the path of Brahman; the Noble Eightfold Path is also called the Dharmayāna or the Brahmayāna. Homage and reverence are to be paid to Dharma according to" some passages (Saṃyutta-nikāya, ii. 138; Aṅguttara-nikāya, ii. 20). In the somewhat later text *Milinda-pañha,* dharma is personified as the god of righteousness. Rabindranath Tagore maintains that Buddha's conception of dharma is a state of "immeasurable love" and to dwell in the constant consciousness of unbounded love is what Buddha understood by Brahma-vihāra or moving in Brahman.

While the implications and the phenomenal manifestations of Dharma are rationally explainable, the conception of the nature or character of Dharma or nirvāṇa itself is beyond the scope of reason or logic or the normal processes of consciousness. But yet it can be directly experienced by following a strictly disciplined moral and mental life, as a kind of supra-sensual intuitional mystic reality. Buddha disliked dwelling at any great length on the nature of the absolute and discouraged questioning on it. The reason for it was that the subject could neither be described nor defined nor explained but was a matter of direct experience or personal realisation, *tat svayaṃ yoga-saṃsiddhaḥ kālen'ātmani vindati,* as the Bhagavadgītā would put it, through a perfectly disciplined mental and

moral life. Speculation on it was idle and fruitless and amounted to nothing but a castle in the air whereas the way to know and obtain it was *practice of morality*. Buddha's whole emphasis was on this latter aspect of it, *viz.*, obtaining nirvāṇa through ethical conduct. The existence of some ultimate reality or the absolute, he did not deny but he under-emphasised it because the other aspect of it, moral practice, was what he wanted to emphasise more particularly. This might have better served his immediate objective of leading men on the path of nirvāṇa but it resulted in making his system incomplete in respect of an essential detail, as some critics of recent times have rightly pointed out.

Be that as it may, what we note in connection with Buddha's unwillingness to be drawn into any discussion on the nature of the absolute is that he did not deny its existence but held it to be indescribable, beyond knowledge and reason, comprehensible only by direct and personal realisation through a perfectly disciplined moral and mental life and that without this earnest ethical and mental effort it was wholly useless to speculate on it. It has to be remembered that this attitude of Buddha was necessitated by the atmosphere prevailing around him, *viz.*, speculation on the ultimate reality to the detriment of ethical conduct. That he lived in a highly speculative age is apparent from his own accounts of his contemporary teachers and their thoughts as also from the trend of the enquiries made of him by his numerous interrogators. The Upaniṣads and the teachings of the Jainas, Ajīvikas, Brahmanical theists, the primitive Sāṃkhya etc., all reveal this great zeal for speculation on the ultimate reality in that age. That the ethical conduct too of the age much needed reforming, is also apparent from the high emphasis placed on it not only by Buddha but also by the Upaniṣadic and the Jaina teachings contemporaneous with him.

Modern critics have discerned the great affinity that exists between the Upaniṣadic conception of Brahman (in its nirguṇa, and not theistic mode) and Buddha's Dhārma or Nirvāṇa. The resemblances between the two are indeed very striking and hardly require further re-statement, for a number of very able thinkers have already dwelt at some length thereon. Many of them have also taken the view that Buddha was probably influenced by the thoughts known as having originated in the Upaniṣads and that he effected some improvements in these thoughts and also divested them of some of their crudities so that they found a refined re-statement as it were, in his hands. This point of view needs perhaps a little re-

examination today in the light of the present state of our knowledge regarding the background of Indian culture in the age of Buddha.

If Vedic Brahmanism came into India somewhere in the second millenium B.C. and if a culture and civilization much more developed than that of the nomadic Aryan semi-barbarians flourished in India for at least two millenia before the advent of the Aryan hordes, as now seems to be a historical fact established beyond doubt, then we cannot surely say that all that ancient India thought and knew is contained in the Vedic literature. The Vedas contain no doubt some elements older than the time when the Aryans entered and settled down in India but the major part of them, in the form we now have it, is of Indian origin, *i.e.*, it was conceived and composed after the Aryans had entered India. As such Vedic thought, life and even religion must have been influenced considerably by the atmosphere that already prevailed in India. It is true enough that much of what prevailed among the invaders, conquerors or immigrants, whatever name we call the Indo-Aryans by, influenced the older condtions existing in India. The culture and civilisation that grew up in India in the subsequent centuries was a composite product of Aryan and non-Aryan elements but we are often apt to forget that the major contributor to this composite product was not the comparatively cruder Aryan element but the much more mature non-Aryan element. It has long been known that the Sanskrit language and the culture complex of India contain a good deal of non-Aryan elements, vaguely designated by "Dravidian" and other names. Modern philologists have recently expressed the view that let alone later Sanskrit, even the Vedic speech itself in the form we now have it, shows marked traces of having undergone considerable modification through its contacts with non-Aryan Indian languages. Dr. Suniti Kumar Chatterjee has recently expressed the view that no less than three-fourths of Indian culture as it grew up through the ages and as we find it to-day is non-Aryan. Disturbing though it may be to the ultra-conservatives, this view would gain more and more support from scientifically inclined historians dealing with every aspect of Indian Culture.

We find the Upaniṣads embedded in or appended to the Vedic literature as a very late adjunct. The thought-forms moreover of the Upaniṣads do not bear any organic relation with the sacrificial cult of Vedic polytheistic worship. Again, the speculations contained in the Upaniṣads did not, as is clearly stated by the compilers themselves of these tevts, originate among the Brahmins, be they

those engaged in the dakṣiṇā-earning sacrifical hocus-pocus or those of a more thoughtful mind engaged in theosophic interpretation of Vedic rites as found in the Brāhmaṇas ; enquiring Brahmins are represented in the Upaniṣads as sojourning in quest of this secret and profound knowledge to the courts of Kṣatriya Princes who are supposed to have been the first discoverers of the Brahman-ātman entities and of the identity of the two. Further, the attitude of the Upaniṣadic mystics is certainly not much in sympathy with the Vedic cult ; it has little reverence for and confidence in the Vedic religious outlook. Then again, a strong ascetic spirit which is unknown to and incompatible with the Vedic conception of life here on earth and after death, characterises and finds laudation in Upaniṣadic thought. Last but not least, the deep strain of pessimism that characterises Upaniṣadic thought in common with Buddhism, Jainism and the Sāṃkhya, can hardly be said to be a direct product of Vedic Brahmanism, intent as the latter was on procuring the good things of life on earth.

The wide scope of the association of ideas makes possible, with a little stretch of the imagination and without needing much philosophical casuistry, the connecting of any two thoughts or things. But if an accurate historical sense is made to monitor the associations hitherto imagined among the ideas and institutions of ancient India, we shall very probably have to reject partially if not outright many of the hypotheses regarding the Vedic origin of much of Indian religions, philosophies, culture and civilisation.

On the grounds indicated above, we may infer that Upaniṣadic speculations originated wholly outside the pale of Vedic Brahmanism and had their source in the religio-philosophical thought-currents already prevalent in India since pre-Aryan days. That a rich culture which had been flourishing in India for at least two millenia before the advent of the Vedic Aryans, should produce philosophical thinking and religious ideas of well-defined types, is no difficult guess to make, for it is but normal to expect this evolution. That the impact with Vedic religion, crude but nevertheless very powerful because practised by the conquerors, would affect the older religion to some extent is not disputed, but in India, as it happened several times elsewhere too in world history, the conquered who were culturally more advanced gave more to the conquerors than they took. In the pattern then evolved through the inter-mixture of the two, the pre-Vedic elements constituted the texture while the Vedic did probably no more than imprint the stamp. It would perhaps be historically more correct, therefore, to regard Upaniṣadic

as much as Jaina and Buddhist thoughts as having their roots more in non-Vedic than in Vedic ideas. We also find that the basic ideas of the Sāṃkhya and Yoga permeate Jaina, Buddhist as well as the Upaniṣadic outlook and it is probable that primitive Sāṃkhya constituted the philosophical background *par excellence* of pre-Vedic Indian thought and Yoga constituted an essential element in the cultivation of matters concerning the spirit. Both Sāṃkhya and Yoga had developed probably already in pre-Aryan India. The process of development went on of course during Buddha's time and through the subsequent centuries but the chief impetus in their development was provided by forces other than Vedic Brahmanism. Buddha was no doubt familiar with the various trends of thought current in his time, but it is curious that he refers nowhere to Brahman as a Vedic conception although he refers often enough to the Brahmanic god Brahmā.

All this suggests that we may perhaps have to revise our ideas regarding the date of the Upaniṣads. Could it be that it was not Buddha who was indebted to the Upaniṣads but that he and the Upaniṣads were alike the products of the spirit of the age? We may even hazard the suggestion that the Upaniṣads were indebted to him. Although the truth he dicovered was declared by him to be an ancient truth, yet at the same time he claimed his discovery to be something original on his part. How could he have done so if his conception of the absolute and of the eternal truth had been known to others already, be it however much as a "Secret doctrine"? The religio-philosophical atmosphere of the age no doubt went into the making of Buddha but the contribution of the Vedic Brahmins to this creative atmosphere was not perhaps much. One may be permitted to suspect that the non-Brahmanical thought-movements which culminated in Buddha, were adopted and incorporated in the Upaniṣadic appendices of the Vedas not before or during but after the age of Buddha. In other words, the origin of the Upaniṣads was not at all Vedic. If this origin was in any sense Brahmanical, it was not Vedic Brahmanism. We must not forget the priestly classes and philosophical thinkers with their religious practices and ideas who existed in India from before the coming of the Vedic Aryans and who had firmly entrenched themselves in the life of India. By Buddha's time they had probably been absorbed in part in Vedic society and came to be also called Brahmins. It was their influence which probably produced the symbolic interpretations of the Brāhmaṇa part of Vedic literature. How repairing to the forest in old age and carrying on religious practices in

forests can be deduced from Vedic religion, one fails to understand. It is much more likely that the caste-division of society on vocational lines and mainly on hereditary basis as well as the division of one's life into four āśramas or stages were pre-Aryan institutions with a long history in India, into which the Aryans fitted themselves in course of time. The so-called Āraṇyaka parts of Vedic literature, the "Forest-books", were the thoughts of recluses and mendicants that grew up quite independently of Vedic religion. It is not improbable that the Āraṇyaka Books, into which came to be inserted the Upaniṣads, were a later interpolation in the Vedic Collection. The label of "Secret Doctrine" given to the Upaniṣads might have been due to a "face-saving" motive on the part of the custodians of Vedic religion, just as if one desired to adopt a stranger as his son, he would give out that the latter had been begotten by him in holy and lawful wedlock but had been born and brought up in secrecy elsewhere.

From our knowledge of the teachings of the Jainas as propounded by Mahāvīra who had started his preaching career sometime before Buddha, we find that the doctrine of an infinite number of individual souls had been considerably developed in Jaina thought. The Jaina conception of individual souls has a great deal in common with that of Sāṃkhya. Yoga ideas too belong to the same family. Buddha's vehemence was unbounded in assailing the individual entity of souls as much as the permanence thereof. If Buddha was indebted to the Upaniṣads, it is not easily understandable why he refused to accept the Upaniṣadic identity of the ātman and Brahman. From all his criticism of the believers in an individual soul, it appears that the idea of the permanence of individual entity was abhorrent to him, specially because such individual quintessence was conceived as almost a "substance", be the stuff ever so fine of which it was made, residing somewhere (as Yoga would have it) or everywhere (as the Jaina would have it) in the body. Even the Kaṭha Upaniṣad, inspite of all its sublime thoughts, pictured the soul as having a size, however small. The Kaṭha stands chronologically midway between the older and the later Upaniṣads and very probably it is much younger than Buddha. The transition from the Kaṭha idea of the soul to the refined conception of the Bhagavadgītā is remarkable and Kaṭha is one of the many parents of the Gītā. It is not improbable that this refinement was the effect of Buddhist denial of a permanent individual soul.

BHIKKHŪNAṂ BHIKKHUNĪNAÑ CA ABHIṆHAṂ SAVANO-PADHĀRAṆATTHĀYA RAÑÑĀ ASOKENA BHĀBRŪ-SILĀLIPIYAṂ ANUSĀSITĀ BHAGAVATO BUDDHASSA EKĀ DHAMMĪKATHĀ

ARIYAVĀSA

1. Dasa ariyavāsā. Idhāvuso bhikkhu pañcaṅga-vippahīno hoti chhaṭṭhaṅga-samannāgato ekārakkho caturāpasseno panunnapaccekasacco samavasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto suvimuttapañño.

2. Kathañcāvuso bhikkhu pañcaṅgavippahīno hoti? Idhāvuso bhikkhuno kāmacchando pahīno hoti. Vyāpādo pahīno hoti. Thīnamiddhaṃ pahīnaṃ hoti. Uddhaccakukkucaṃ pahīnaṃ hoti. Vicikicchā pahīnā hoti. Evaṃ kho āvuso bhikkhu pañcaṅgavippahīno hoti.

3. Kathañcāvuso bhikkhu chhaṭṭhaṅgasamannāgato hoti? Idhāvuso bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano. Upekkhako ca viharati sato sampajāno. Sotena saddaṃ sutvā pe ghānena gandhaṃ ghāyitvā pe jivhāya rasaṃ sāyittā pe kāyena phoṭṭabbaṃ pusitvā pe manasā dhammaṃ viññāya neva sumano hoti na dummano. Upekkhako ca viharati sato sampajāno. Evaṃ kho āvuso bhikkhu chhaṭṭhaṅgasamannāgato hoti.

4. Kathañcāvuso bhikkhu ekarakkho hoti? Idhāvuso bhikkhu satārakkhena cetasā samannāgato hoti. Evaṃ kho āvuso bhikkhu ekarakkho hoti.

5. Kathañcāvuso bhikkhu caturāpasseno hoti? Idhāvuso bhikkhu saṅkhāyekaṃ paṭisevati. Saṅkhāyekaṃ adhivāseti. Saṅkhāyekaṃ vinodeti. Saṅkhāyekaṃ parivajjeti. Evaṃ kho āvuso bhikkhu caturāpasseno hoti.

6. Kathañcāvuso bhikkhu panunnapaccekasacco hoti? Idhāvuso bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni sabbānissa tāni nunnāni honti panunnāni cattāni vantāni muktāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho āvuso bhikkhu panunnapaccekasacco hoti.

7. Kthañcāvuso bhikkhu samavasaṭṭhesano hoti? Idhāvuso bhikkhuno kāmesana pahīnā hoti. Bhavesanā pahīnā hoti. Brahma-

cariyesanā paṭippassaddhā. Evaṃ khọ āvuso bhikkhu samavasaṭṭhesano hoti.

8. Kathañcāvuso bhikkhu anāvilasaṅkappo hoti? Idhāvuso bhikkhuno kāmasaṅkappo pahīno hoti. Vyāpādasaṅkappo pahīno hoti. Vihiṃsāsaṅkappo pahīno hoti. Evaṃ kho āvuso bhikkhu anāvilasaṅkappo hoti.

9. Kathañcāvuso bhikkhu passaddhakāyasaṅkhāro hoti? Idhāvuso bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekhasatipārisuddhiṃ catutthajjhānaṃ upasampajja viharati. Evaṃ kho āvuso bhikkhu passaddhakāyasaṅkhāro hoti.

10. Kathañcāvuso bhikkhu suvimuttacitto hoti? Idhāvuso bhikkhuno rāgacittaṃ vimuttaṃ hoti. Dosacittaṃ vimuttaṃ hoti. Mohacittaṃ vimuttaṃ hoti. Evaṃ kho āvuso bhikkhu suvimuttacitto hoti.

11. Kathañcāvuso bhikkhu suvimuttapaññño hoti? Idhāvuso bhikkhu rāgo me pahīno ucchinnamūlo tālavatthukato anabhāvaṃ gato āyatiṃ anuppādadhammo ti pajānāti. Doso me pahīno ucchinnamūlo tālavatthukato anabhāvaṃ gato āyatiṃ anuppādadhammo ti pajānāti. Moho me pahīno uchinnamūlo tālavatthukato anabhāvaṃ gato āyatiṃ anuppādadhammo ti pajānāti. Evaṃ kho āvuso bhikkhu suvimuttapaññño hoti.

PALI

JAMBUDĪPE GATASAṂVACCHARA-DASAKE PĀKAṬIBHUTĀ KATIPAYĀ BUDDHĀGAMA-PARIYESANA-VISESĀ

PROF. DR. P. V. BAPAT, M.A., PH.D.

Buddhasāsanassa ca Buddhāgamassa ca mūlaṭṭhānaṃ Jambudīpo nāma. Asoka-mahārājena pesitehi dhammadūtehi Buddhasāsanaṃ nānāvisayesu vitthataṅ ca patiṭṭhitaṅ ca. So mahārājā Mahindattheraṃ Saṅghamittattheriṅ ca Tambapaṇṇidīpaṃ pesesi Buddha-sāsanaṃ tattha patiṭṭhāpetuṃ Aññe pi ca therā Suvaṇṇabhūmiṃ pesesi tadatthāy' eva. Sīhaladīpato pi therā Marammaṃ Siam-ādi raṭṭhaṃ gantvā tattha Buddha-sāsanaṃ patiṭṭhahiṃsu. Acchariyaṃ h'etaṃ, abbhutaṃ h'etaṃ yaṃ Jambudīpo Buddhasāsanassa ca Buddhāgamassa ca mūlaṭṭhānaṃ hutvā pi imasmiṃ kāle yebhuyyena Buddhānuyāyi-suñño Buddhāgamagantha-suñño ca jāto. Ettha bahutarā janā na jānanti: 'Ko'yaṃ Sugato Buddho nāma, kiṃ tassa sāsanaṃ, ke tassa Āgamaganthā'ti.

Evaṃ sante pi katipayānaṃ paṇḍita-mahāsayānaṃ parakkamena vāyāmena keci Sakkatabhāsāya likhitā nāmasesaṃ gatā ganthā muddāpetvā pakāsitā yeva. Kasmīragandhāresu, adhunā 'Gilgit' iti nāmena pākaṭībhūte visaye, kesaṃ Sakkatabhāsāya likhitānaṃ Buddhāgama-ganthānaṃ kānici paṇṇāni nātidūre kāle upaladdhāni ekasmiṃ thūpe nikhātāsu kaṭṭhamaya-peḷāsu. Taṃ ṭhānaṃ paṭhamaṃ gopālakehi diṭṭhaṃ kaṭṭhakaṭhalehi samākiṇṇaṃ. Tasmiṃ ṭhāne khaṇitvā ekā uḷārā peḷā laddhā, yassā anto catasso thokikā peḷāyo ahesuṃ, yāsu aneka-gantha-paṇṇāni nihitāni diṭṭhāni.

Imesu paṇṇesu aneka-Buddhāgama-ganthā likhitā santi. Tesu Buddhāgama-ganthesu visesato eko gantho Pāli-Tipiṭaka-vācakānaṃ atīva atthakaro hitakaro ca, yadidaṃ—'Vinayavastu' (Vinayavatthu) iti. Ayaṃ gantho Pāḷiyaṃ Vinayapiṭaka-antogadha-Khandhaka'-samāno. Pāḷiyā 'Khandhaka'-saddaṭṭhāne 'vastu' iti saddo imasmiṃ ganthe niyojito. Ettha (1) Pabbajjāvatthu, (2) Uposathavatthu, (3) Pavāraṇāvatthu, (4) Vassāvatthu, (5) Cammavatthu, (6) Saṅghabhedavatthu, (7) Bhesajjavatthu, (8) Cīvaravatthu, (9) Kaṭhinavatthu, (10) Kosambakavatthu, (11) Kammavatthu, (12) Paṇḍu-Lohitakavatthu, (13) Puggalavatthu, (14) Pārivāsakavatthu, (15) Uposathaṭṭhapanavatthū ti khandhakā labbhanti. Pariyesaka-saṃsodhakānaṃ pamā-

dena anekapaṇṇāni vinaṭṭhāni vā, kaya-vikkaye ratānaṃ hatthesu gatānī vā, aññesaṃ vā kesañ ca hatthe gatāni. Imesaṃ ganthānaṃ anupaladdhabhāgato eko koṭṭhāso ekena senādhiyuttena rājapurisena attano hatthagatakato ti mayaṃ jānāma. So taṃ vikkinituṃ icchati, kintu atīva dhanaṃ yācati. Iminā kāraṇena katipayā khandhakā aparipuṇṇā eva, Pāḷibhāsāya Vinayakhandhakato ṭhāne ṭhāne bhinnā. Vinaya-Pāḷiyā aditṭhāni anekavatthūni ettha upalabbhanti. Vinaya-Pāḷiyā saṅkhittena upaladdhāni vatthūni ettha atīva papañcitāni. Ubhinnaṃ ganthānaṃ upasaṃharaṇaṃ katvā vācanaṃ atīva pītiṃ janayati. Anekesu thānesu Pālībhāsāto bhāsanantaram katvā Sakkatabhāsāya likhitaṃ ti paṭibhāti amhākaṃ. Ṭhāne ṭhāne mūlatthaṃ ajānitvā pamādena Sakkatabhāsāya parivattitan ti amhākaṃ adhippāyo. Pāḷiyaṃ āgata—'abhikkanto' ti saddassa thāne 'abhikānto' ti ayojetvā 'abhikrānto' ti pamādayojanā katā (Vol. III, part 3, p. 143, line 4). 'Cittīkarotī' ti saddassa parivattane 'citrīkarotī' ti pamādānupatitā 'va yojanā dissati (Vol. III, part 1, p. 8). Pāḷiganthato ayaṃ gantho atīva navataro ti paṭibhāti. Maraṇakālasamaye ekena pabbajitena attano sāpateyyaṃ pannālekhaṃ katvā Jetavane pesitan ti ekasmiṃ ṭhāne dissate (Vol. III, part 2, p. 140). Aññasmiṃ ṭhāne Buddhavacanassa lekhanakiccatthāya ekena bhikkhunā maraṇakāle ohīnā āmisa-santakā paribbayadhanaṃ laddhan ti pi vācema.

Ayaṃ gantho Mūla-sabbatthavādīnaṃ Nekāyikānaṃ pamāṇa-gantho ti vinicchitaṃ paṇḍitehi. Sakkatabhāsāya ajjahayane Buddha-dhammassa itihāsavijānane ca ayaṃ gantho atīva hitakaro ti paṭhitabbo yeva Pāḷibhāsā-kovidehi. Bhesajjavatthussa antabhāge 'Sthavira-gāthā' pi khaṇḍitā dissanti.

Imesu vatthūsu Saṅghabhedavatthumhi Suttapiṭakapāḷiyā anto-gadhe Dīghanikāye āgataṃ Sāmaññaphalasuttaṃ pi dissatī ti vimhayakārakaṃ. Taṃ suttaṃ imasmiṃ vatthumhi khaṇḍitameva. Tassa añño bhāgo upariniddiṭṭhassa rājapurisassa hatthagatesu paṇṇesu labbhati ti maññāma. Tena hi katipayavassapubbe kānici khaṇḍitapaṇṇāni ettha Puññapattana-nagare 'Bhāṇḍārakara-Prācya-vidyā-samśodhana-mandirassa' Atthavāhassa santike vācetvā vinicchan-anatthaṃ pesitāni ahesum. Tāni amhehi vācetvā vinicchitaṃ 'etāni paṇṇāni Sakkatabhāsāya likhita-Sāmaññaphalasuttssa yevā'ti. Imasmiṃ visaye amhehi eko lekho pakāsito yeva saddhiṃ chāyācittehi (photographs).[1] Imassa suttassa Bhoṭa (Tibetan)-bhāsāyaṃ ekaṃ, Cīnabhāsāyaṃ pi tīṇi parivattita-saṇkharaṇāni upalabbhanti. Etaṃ sandhāya pi amhehi añño lekho pakāsito[2] yeva. Ñātukāmā daṭṭhuṃ

[1] Annals of the Bhandarkar Oriental Research Institute, vol. XXX, parts iii-iv, pp. 240-253.

[2] Indian Culture, vol. XV, Nos. 1-4 (July 1948-June 1949), B. M. Barua Commemoration Volume, pp. 107-114.

arahanti. Ayaṃ Sakkatabhāsāya likhito gantho Khristayugassa sattama-aṭṭhama-saṃvaccharasataka-kāle Jambudīpe pavattamānesu akkharesu likhito ti paṭibhāti.

Ti-catu-vassa-pubbe aññam pi ekam aditṭhapubbaṃ abbhutaṃ amhākaṃ diṭṭhipathe āgataṃ. Taṃ atīva mahatta-puṇṇaṃ Pāḷi-bhāsāya likhitaganthā yebhuyyena Sīhala-Maramma-Siam-Kambojādi-ratthānaṃ akkharesu yeva likhitāni dissanti. Amhehi pana Khrista-yugassa 1948 me saṃvacchare Himavantapasse Nepāla-raṭṭhaṃ gatehi tattha Rājaganthālaye ṭhitāni cattāri tālapaṇṇāni mukhabhāge ca piṭṭhibhāge ca purāṇa-akkharesu likhitāni diṭṭhāni. Tāni ca Khrista-yugassa aṭṭhame navame vā saṃvaccharasatake pavattamānesu akkharesu likhitani dissanti. Tāni paṇṇāni pi Vinayapāḷito Culla-vaggato yevāti amhehi suvinicchitaṃ. Etamsmiṃ pi atthe amhākaṃ eko lekho acireneva muddāpetvā pakāsīyissati saddhim chāyācittehī ti.

ASOKA ON FOREIGN CONQUESTS

By

PROF. B. N. DAS, M.A.

[Below is a rendering into English of Asoka's Rock Edict XIII. It records his views on the effect of war, on conquest by violent means and on the superior merits of conquest by *Dharma* or the Moral Law—a term we may translate even as 'Love'.

This Edict is found inscribed on rocks in Kalsi in North India, Shahbazgarhi and Mansehra in the North-West Frontier, Girnar in West India and Yerragudi in South India. The Inscriptions are damaged in all the places and the text here adopted is reconstructed from a comparison of the different versions.]

The Kalingas[1] were conquered by the Beloved of the gods[2], King Priyadarśin[3], when he had been annointed eight years.

Those who were transported from there (as prisoners), numbered one and a half hundred thousand; those who were killed, numbered one hundred thousand; and quite as many[4] died (from other causes).

Thereafter, when the Kalingas had been just conquered, the Beloved of the gods had an (inner) stirring for *dharma*, a craving for *dharma* and (a desire) for instruction in *dharma*.

On conquering the Kalingas, the Beloved of the gods felt remorse.

The slaughter, death or transportation (as prisoners) of people that take place in the conquest of the unconquered, are considered to be very painful and of grave concern by the Beloved of the gods.

1. The country or the people of the territory corresponding roughly to the modern State of Orissa on the east coast of the Indian Peninsula.
2. The Royal title adopted by Asoka and several other kings of India.
3. The personal (or coronation—?) name of Asoka, meaning either 'one who is of agreeable looks' or 'one who looks pleasantly (on others)'.
4. This clause has hitherto been translated as 'and many times that number died (or perished).....' This is questionable, as shown by Barua.

And, still more serious is this considered to be by the Beloved of the gods that Brahmins, monks and other communities, *viz.*, the householders who live there and among whom these are practised, *viz.*, respectfulness towards seniors, respectfulness towards parents, respectfulness towards teachers, and proper conduct and steadfast loyalty towards friends, acquaintances, companions, relatives, servants and slaves—to them thereby is caused injury or slaughter or the going forth (as captives) of those held in affection.

All men suffer from this and it is considered by the Beloved of the gods as (a matter) of grave concern.

Except among the Yonas[5], there is no land where these communities, *viz.*, the Brahmins and the monks, do not exist.

And in no land is there any place where the people are not attached to one or other of the (religious) communities.

Therefore (even) a hundredth part or a thousandth part of the people who were then slaughtered, dead or transported when the Kalingas were conquered, is now considered to be (a matter) of grave concern by the Beloved of the gods.

The Beloved of the gods thinks that (of) those who cause harm, he that can be forgiven, should be forgiven.

The Beloved of the gods pleads and reasons also with the forest-dwellers who live in his dominions.

And they also are told of the might of the Beloved of the gods in spite of his remorse, so that they may feel ashamed and be not destroyed.

The Beloved of the gods wishes (to practise) harmlessness, restraint, friendliness and gentleness towards all beings.

This is the conquest considered by the Beloved of the gods as the best (conquest), *viz.*, Conquest by *Dharma*;

And that (conquest) has been won by the Beloved of the gods here (in his own dominions) and among all his borderers and up to six hundred *yojanas* where the Yona King Antiyoga[6] by name (rules) and (where) to the west of that (King) Antiyoga, (rule) the (other) four kings, *viz.*, Tulamaya[7] by name, Antekina[8] by name, Maka[9] by name and Alikyaṣudara[10] by name.

5. The Greeks, or the dominions ruled by the successors of Alexander the Great.
6. Antiochos II Theos of Syria (261—246 B.C.)
7. Ptolemy II Philadelphos of Egypt (285—247 B.C.)
8. Antigonas Gontas of Macedonia (278—230 B.C.)
9. Magas of Cyrene (300—250 B.C.)
10. Alexander of Epirus (272—255 B.C.)

And likewise in the south among the Colas and the Pāṇḍyas[11], up to the Tāmraparṇīs.[12]

And likewise in (his own) dominions, and among the Yonas and the Kambojas,[13] among the Nābhakas and the Nābhapaṃtis, among the Bhojas and the Pitinikas, among the Andhras and the Pāladas, everywhere (people) follow the teachings on *dharma* of the Beloved of the gods.

Even where the envoys of the Beloved of the gods do not go, they (*i.e.*, the inhabitants of those regions) too, having heard of the practice of *dharma,* prescriptions and teachings on *dharma* of the Beloved of the gods, practise *dharma* and will (continue to) do so.

Satisfaction is the essence of the conquest won everywhere by means of this.

But (of) minor (importance) is that satisfaction.

It is matters concerning the next world that the Beloved of the gods considers to be of great effect.

This Edict on *dharma* is inscribed for this purpose that my sons and grandsons that there are, may not consider new conquests worth conquering,

(And that) even in conquest with weapons, they may prefer forgiveness and light punishment.

(And that) they may consider that only as (true) conquest, which is conquest by *dharma,*

(For) it concerns this world and the next world.

Let this be their sole joy—the Joy of *dharma,*

(For) that joy concerns this world as well as the next world.

11. Tribes of South India.
12. Ceylon.
13. These and the following are peoples of North-West, West and South India.

THE LITERARY ACTIVITIES OF THE JAINAS

By

DR. A. C. SEN, M.A., LL.B., PH.D. (HAMBURG).

THE thought of ancient India has come down to us in three main streams, *viz.*, Brahmanical, Buddhist and Jaina. The first two are fairly well-known but the last not so much except among a limited circle of scholars, although in extent and scope, the literature of the Jainas, both religious and secular, is not of less importance or interest than the literature of the Buddhist in revealing to us the mind of ancient India.

The oldest part of this literature are the canonical texts, about forty-six in number, of the Śvetāmbara Jainas, divided into several groups called the Angas, Upāngas etc. This division has, however, been made on an artificial basis, as modern critical scholarship has shown, and is often overlapping. The language of these texts is a kind of Prakrit known as Ardha-Māgadhī, *i.e.*, "half Māgadhī," a modified form of the dialect of Magadha, the centre of the activities of Mahāvīra, the chief exponent of Jainism and a contemporary of Buddha, and of his Order. Jainism has, however, a history much older than Mahāvīra, at least two and a half centuries older. Its beginning may perhaps be traced, although in somewhat vague outlines, to pre-Aryan Indian thought.

The canonical literature contains cores which are as old as Mahāvīra's time and which, in style and phraseology, run parallel with the Pali literature of the Buddhists. The main body of this literature, however, is of later growth, being the outcome of the labours of the Council of Valabhī, held under the presidentship of the eminent scholar Devardhi, sometime about the 6th. century A.C. It was at this time that the Canon was finally set down in writing and in this process a good deal of matter of later origin as well, came to be incorporated in the Canon. The process did not stop there. In its extant form, the Canon shows some features which seem to have found their way into this sacred literature during the subsequent centuries.

The contents of the sacred texts relate mainly to two principal themes, *viz.*, philosophical and ethical tenets and prescriptions on

monastic life or ascetic discipline. The metaphysical part of the dogmatics centres chiefly round the conceptions of the individual soul, *jīva*, and the ultimate constituent of physical matter, *pudgala*. It is the union of these two that is regarded in Jainism as the cause of all worldly bondage and the liberation of the *jīva* from its *pudgala*-bondage is regarded as mokṣa, the final goal. The rules of monastic life are dealt with at great length and in great details. A very rigorous ascetic discipline involving fasts and penances is regarded in Jainism as one of the principal means whereby the *jīva* sheds its *pudgala*-bondage and as such, a detailed observance of a hard ascetic life is a matter of supreme importance in this system.

Included in philosophical dogmatics are the elaborate treatment of themes on ethics, psychology, cosmology, cosmography, geography, astronomy, biology etc. All these matters are dealt with in a stereotyped and "steel-frame" manner and consist of long lists based on a system of detailed, often artificial, classification. It is these long and innumerable lists that make the bulk of the Jaina Sacred texts somewhat dreary, unenlivened as they are by a human interest. The sermons and dialogues of Mahāvīra have been divested of all human touch, living environment and literary diction and only the philosophical gist thereof has been presented in a series of rather monotonous set formulae. It is these features that make the Jaina sacred texts such dull reading when compared with the Buddhist texts. Leumann has opined that if Mahāvīra's sermons and dialogues had not been compressed in this artificial and mechanical manner by the compilers of the scriptures, but were presented in the form in which they were delivered by the Master, his sermons and utterances would not have been inferior in any manner as regards literary style and human interests, to the sermons and dialogues of Buddha as preserved in the Pali canon.

Notwithstanding their dreary nature, these sacred texts are not without matters of interest other than religious or philosophical. Important details regarding the social and cultural background of contemporary life are scattered all over the literature.

A few of the canonical texts in their extant form are wholly different in contents from what they are supposed to be according to the older "Tables of Contents of Sacred Texts" preserved in several of the canonical texts. Schubring, and following him others, have shown that the texts of this type are to be regarded as "substituted texts," that is to say that the original texts bearing those names were lost and texts composed in later times were passed off under the old names.

The Digambaras reject *in toto* the authenticity of the Śvetāmbara canon and regard all the text as spurious. The Digambaras maintain that the old sacred texts are entirely lost. They have, however, their own authoritative texts which are of course of later origin.

Many of the Śvetāmbara canonical texts have commentaries, the oldest of them being ascribed to Bhadrabāhu of the 4th. century B.C., who wrote in Prakrit. The major bulk of the commentarial literature was composed in Sanskrit between the 8th. and 14th. centuries A.C.

Philosophy and Logic.

A large number of works were written by a long line of gifted authors of both the sects, on the philosophical principles of Jainism, in which a system of Logic known as Syādvāda, propounded by them, found a prominent place. Polemics also formed a large part of these writings. The earliest of these writers were Kundakunda and Umāsvāmin (or Umāsvāti according to the Śvetāmbaras), both of whom probably lived very close to the beginning of the Christian era. Other names of great eminence are Siddhasena Divākara (7th. century), Samantabhadra (8th. cent.), Haribhadra (8th cent.), Nemicandra (10th. cent.) and Hemacandra (12th. cent.). This activity continued in full vigour down to the seventeenth century. Many of these works are commentaries on the work of predecessors but came to be regarded as standard works themselves owing to their high merits.

Many works exist also on religious hymns and ritualistic ceremonies. The literary activities of the Jainas were not confined to ethics, philosophy or religion alone. Works of great merit were produced by them on grammar, lexicography, astronomy, etc.

Purānic Literature.

It is found already in the Śvetāmbara Canon that the Jainas made their own versions of the well-known Pūranic tales, in which the characters of many of the legendary figures held in high esteem by the orthodox, such as Vyāsa, Kṛṣṇa, Rāma, Yudhiṣṭhira, Draupadī etc., were so portrayed as to make them rather ridiculous and contemptible. This attitude went on developing and in course of time the Jainas produced a bulky Purānic literature of their own, in which the heroes of orthodox Brahmanism were entirely replaced by the heroes of Jainism, the Tīrthankaras and other mythical figures.

About the 1st. century A.C. was produced the first work of its kind, the epic Paumacariya (Pauma=Padma, a Jaina name of Rāma) of Vimalasūri. With this work as the basis, Raviṣeṇa composed in the 7th. century his Sanskrit Padmapurāṇa. The tale was continued in the Uttarapurāṇa of Guṇabhadra in the 9th. century. The celebrated Hemacandra of the 12th. century wrote Triṣaṣṭi-Śalākāpuruṣacaritra, the 7th. canto of which is popularly known as the Jaina-Rāmāyaṇa. In the 16th. century Devavijayagaṇi wrote his Rāmacaritra in prose.

Similarly, the Mahabharatan tales also were retold by the Jainas in their own manner. The Harivaṃśa-purāṇa of Jinasena of the 8th. century gave the lead in this matter. A second Jinasena of the 9th. century wrote the Triṣaṣṭi-lakṣaṇa-mahāpurāṇa (commonly known as Mahāpurāṇa), of which the first part is called the Ādipurāṇa and the second part, composed by Guṇabhadra, the Uttarpurāṇa.

In the 10th. century Puṣpadanta wrote the Triṣaṣṭi-Mahāpuruṣagaṇālaṅkāra in the Apabhraṃśa dialect. This work too is a Mahā purāṇa consisting of two parts, ādi and uttara.

The Pāṇḍava-carita was written in the 13th. century by Maladhārī Devaprabhasūri. A second Harivaṃśa was composed in the 15th. century by Sakalakīrti and his pupil Jinadāsa. Yet another work was produced in the 16th. century, the Pāṇḍavapurāṇa of Śubhacandra, commonly known as the Jaina-Mahābhārata.

Popular Tales.

For purposes of moral edification and also as exhortation to ethical conduct, a considerable literature was produced in the garb of tales depicting the lives of the "Sixty-three Śalākā-puruṣas" *i.e.*, the legendary heroes of the Faith—the twenty-four Tīrthaṅkaras and others. These are styled as caritras or caritas by the Śvetāmbaras and as purāṇas by the Digambaras. The earliest of this class of writings is the Triṣaṣṭi-lakṣaṇa-mahāpurāṇa of Jinasena, already referred to above. An epic belonging to this class of literature is the Śatruñjaya-māhātmya of Dhaneśvara of c. 12th. century.

Among the 'caritras' of the Śvetāmbaras, the chief work is the Triṣaṣṭi-Śalākāpuruṣa-caritra of Hemacandra, already mentioned. As an appendix to the voluminous work, the gifted author wrote the Pariśiṣṭa-parvan, also known as the Sthavirāvali-carita, a store-house of a large collection of ancient tales.

A large number of several other kinds of popular literature were produced with the same didactic motive of exhortation to moral

conduct. Although very large in number, the literary merits of most of these classes of writing are not of a high order. Several kāvyas as well as a few dramas were composed with the same end in view.

A number of novels known as Dharmakathās, poems in the ornate style called Campūs, biographies known as Prabandhas, stories called Kathās and short stories of the Kathānaka type were written. The number of all these is legion and their motive didactic. Anthologies of tales of the standard kathākoṣa type are also available.

It would appear that just as religious inspiration produced an exuberance of artistic activities in the domains of architecture, mural paintings and sculpture among the Buddhists, the same zeal expressed itself among the Jainas in the prolific production of different classes of literary composition.

MY IMPRESSIONS OF BURMA

By

LAKSHMANAYYAN SAHU, M.A.

I visited Burma in 1928. It is a beautiful country. After you get down from the jetty, you see the town of Rangoon. Its roads are still laid out in straight lines. Streets and lanes intersect at right angles. The sea is open. Immediately you get into Rangoon, you feel you have come to a new country. Its people are of yellow complexion. Its temples are different in shape and structure from those of India. The people go to the Phaya (temple) and worship the Buddha. There are mighty images of Buddha in wood at many places, in a reclining posture. You see such images at Ava, Amarapura, etc. The devotees light candles in honour of the Buddha and paste gold leaves on his body. They kneel down and mutter their prayers. They do not wait for the priest to do the worship.

Generally Burmans are stout in appearance. Their dress is very easy. One silken lungi and one shirt—both for the male and the female. The distinguishing mark of the male is that he ties a handkerchief on his head. Formerly it was very difficult to distinguish a male from a female, for both of them had long hair on the head. Now of course, the men do not grow long hair on the head. In the case of women, the long hair is there and in fact, the women take very great care in preserving and growing the hair. The hair of the women is of luxuriant growth. Sometimes some women have hair on the head as long as twice their own height. One day while passing through the bazar of Rangoon I observed a woman sitting in her own shop and combing her hair which was held by her hand brought over her stretched leg. The women generally wear a necklace. They mostly keep the shops. The men are generally carry-free.

I met a group of students. They are of a loving nature. But when they come and go, they do not wish you as we do here in India. Namaskar or Goodmorning is not used by them. Yet they are generally well-behaved. Men and women are all accustomed to smoke big cheroots. The sights on the banks of the Irrawadi with the hills and hillocks, with phayas and monasteries where poongys live, are

charming. Long distances over hills are covered with corrugated iron roofing from the foot to the top, so that pilgrims can go up and down at all times.

The Burmans were financed by the Nattu Kuttu Chettis of Madras State and crores of rupees were loaned out by them to the Burmans. The rebellion against Indians in the past was due to this economic dependence and despair. For agricultural purposes and specially for harvesting paddy, labour from Madras and Orissa used to go to Burma before the Japanese attack.

The Yenanyuang oil mines of Burma gradually passed into the hands of Indians and the Burmans became poor. That was another cause for irritation and revolt.

The rich treasures of Ava, Amarapura and other temples are yet unknown. A correct idea cannot be given of the richness of these temples.

The gold-clad temple at Mandalay is historic. Burma is rich in mines and minerals.

The Mussalmans of India and Burmese women have in many cases inter-married. They now form a different sect altogether, known as Zerbadi.

Burma has 17 million inhabitants. Mongolian in appearance but darker in complexion than the Chinese, the Burmese have been described as perhaps the most attractive people in the whole of the former British empire. They are open and frank. They have natural good breeding and courtesy of manner and they easily adapt themselves to those with whom they come in contact. In spite of racial ties with China, Burmese traditions refer to India rather than to China, for it was the great Indian expansion overseas that brought writing, customary law and other elements of civilisation to Burma. The ruins at Prome, Pegu and along the Arakan and Tenesserim coasts indicate a period when Indian culture was dominant though never so deeply entrenched in Burma as among the Chams and Khmers of Cambodia and Siam.

I shall now jot down a few stray memories—

When celebrated poongys die and also when important persons belonging to the royal family die, the dead bodies are kept for some time—sometimes for several months—and then burnt. Ordinarily the Burmans bury their dead. Sometimes they put the dead body first in a coffin and then bury it. But very often the dead bodies are buried without a coffin and only those who are English-educated use coffins. Their belief is that if they put the dead bodies in a coffin, there will not be rainfall.

The Śrāddha ceremony of the Burmans takes place on the seventh day after death.

The poongy's begging bowl is called Tabei. The poongys go out very early in the morning and beg their food. They simply stand in front of a house and the householder who keeps some food ready for the poongys, comes with the food at the sight of the poongy. At the time of begging food, the poongys do not use any footwear.

The Muslims of Burma are generally from Gujarat and the Punjab. Today they are known as Burmese Muslims.

Before the names of persons, some prefixes are given according to the age of the person. For example, a male child is first called Mom, *e.g.*, Mom Baami Mong. When he comes of age, he is called Ko Baami Mong and when he becomes elderly, he is known as U Baami Mong. Among females there are two stages: when a child, she is called Ma, *e.g.*, Ma Kinsu; when elderly she is called Dha Khinsu.

The Burmese dance is different from ours in this that the dancer does not use anklets, nor does she change her steps as is done elsewhere. Rooted to the soil as it were, she waves her hands and turns her back in various ways.

In Mandalay there is a Bazar which is known as Oriya Ze. The word *ze* means a bazar. This shows that the Oriyas once inhabited the place. In Twante, an island near Rangoon, there was once reigning an Oriya king—such is the tradition, current even today. The old name of Pegu is Ussa, *i.e.*, Orissa. Pagan is Śrīkṣetra or Puri.

In Burma there is a class of people who are known as Pouna. They are astrologers and they write on palm leaf. Some of these pounas have gone there from Manipur. They speak Manipuri. Some of them write Bengali. The chief priest of these pounas lives in Banaras.

The Burmans have three important festivals. The first is Mithu Poye. Mithu means fire. This is their Dewali festival. But they observe the Dewali on the full-moon day. The second is Edu Poye. This is their holi festival. This is their New Year. They use on this occasion ordinary water and not coloured water as we do in India. They put scents in the water. With this water and some presents of fruits etc., they approach their elders and bow to them. The third is the Na Poye. This ceremony is performed in the month of June-July. On this occasion people from all parts of Burma gather at Mandalay. They bring with them their own wooden image of Buddha and worship it. Except pork, all other animal food is offered to the deity. The Car festival is also observed

in many important places. The Hindus and Pounas specially take great interest in the car festival.

Their year begins from Vaisakh. Their alphabet is the same as the Sanskrit alphabet.

The Burmans are great *pan*-chewers. They take their own tea without milk or sugar. Formerly the Burmans did not take milk but nowadays they are taking to it. In the marriage ceremony, they use plantains and cocoanuts, so common in Indian religious rites.

The poongys do not marry. They take food only once a day. They use Pali. When a Burman meets a poongyi, he bows to him in the Indian fashion.

GLIMPSES OF INDIA'S PAST

By

HARIDAS MITRA, M.A.

Across the vast realm of India rolled in the past wave after wave of mighty invasions by alien races. But India conquered her adversaries and absorbed and assimilated their cultures. Other races and religions were given a ready asylum and shelter on Indian soil.

A few historical examples to cite :

The Indo--Greek envoy Heliodoros calls himself a *Bhāgavata* in his *Garuḍa*-Pillar Inscription of Besnagar.

Kaṇiṣka, the Kuṣāṇa Emperor, embraced Buddhism. During his reign and under his patronage a Buddhist Council was convened in North-West India.

The Hūṇa King Mihirakula was perhaps a cruel persecutor of Buddhism but a dévout worshipper of *Śiva* as his patron Deity.

The Syrian Christian Church of Malabar in the extreme south of India, may be traced back to the third century after Christ. The Jews of Cochin were recipients of land-gifts from a local king, as is known from ancient copper-plate grants still extant.

The Jarathushtrians (Zoroastrians) found ready asylum and kind treatment when they fled from their Persian home and arrived in Western India early in the eighth century. Their sacred Fire Temple, *Ātash Bahrām* (*Vṛttraghna*) was first established in Kathiawad, at Sanjan and the Parsi community made India their Motherland.

Even in the days of political subjugation, India's Lamp of Culture continued to shine with undiminished brilliance and spread its light to distant lands. Small sparks from it flew afar and kindled new lights, sometimes surpassing and often vying with the splendour of the Mother Flame. This was Greater India stretching from Central Asia to Further India and Insul-inde.

Great colonising and naval activities by the Indians in the Far Eastern Seas and the Archipelago are attested to by Inscriptions in Sanskrit found in the Malayan Peninsula (one of them of the 4th cent. A.C. by a *Mahānāvika,* 'Master Navigator' from Bengal), in East Borneo (four of them written in South Indian Proto-Pallava script),

in West Java (three of them in the Pallava and one in the Vākāṭaka script), and in Campā in Further India.

The evidence of Ancient Indian literature, art, archæology, numismatics, inscriptions, etc., as well as Greco-Roman sources point alike to commercial, political and cultural contacts of India with the Graeco-Roman, Persian, Chinese and other distant lands from Babylon (Bāveru) on the West to Insul-inde and *Varuṇa Dvīpa*, Borneo, on the East.

Formidable in number, the monuments and relics, etc. associated with Indian Culture extend over wide stretches of the earth. To the West in Asia Minor at Boghaz-Köi ('the village with a fort' literally in Turkish), were discovered cuneiform Inscriptions, some of which are records of treaties between two kings, both certainly Indo-Europeans, one a Hittite and the other a Mitanni; both kings invoke the Vedic gods Indra, Mitrā-Varuṇa and the twin gods called the Nāsatyas. The records go back to 1400 B.C.

Another very old Mesopotamian race, the Kassites who conquered Babylonia in the 18th cent. B.C. are known to have been worshippers of Sūrya, the Vedic Sun-god.

To the East and the South-East, Indian influence penetrated to the Philippines, Sumatra, Java, Borneo, Bali and other islands of the East Indian Archipelago and Further India.

From Madagascar and Mesopotamia to Ceylon, the Malayas and the Insul-inde, there were Indian or Indonesian colonists, who finally merged with the people of the soil. Indian and Indonesian Royal navies churned the Indian Ocean, turning the high seas, as it were, into an inland lake. Fleets of travel-boats and merchant vessels sailed across the Indian Ocean to distant ports of Africa, Mesopotamia, etc. and visited en route Tāmralipti, Rakta-Mṛttikā, Simhapura, Korkai and other great coastal trade-centres, of which many are no longer identifiable and others now completely abandoned and forgotten.

To the North, Indian cultural influence extended with the expansion of Mahāyāna Buddhism across the Himalayan mountain barrier to Central Asia, Tibet and China. Great civilisations grew up in those distant lands from the beginning of the Christian era onwards.

BOOK REVIEWS

AL-BĪRŪNĪ COMMEMORATION VOLUME. Published by the Iran Society, 159-B, Dharamtala Street, Calcutta, 1951. Size $10 \times 6\frac{1}{2}$ inches, pp. xxxvii + 303. Price Rs. 40.

This is a symposium by eminent orientalists to commemorate the millenary (Hejira years) of the birth of the great scholar Sheikh Abu Raihan Al-Bīrūnī (973-1048 A.C.,), philosopher, historian, mathematician, astronomer and geographer.

Eminent scholars of India, Iran, Europe and U.S.A. have contributed able articles dealing with Al-Bīrūnī's work in various fields of scientific studies and with his many-sided genius. The book is well printed and its solid get-up is in harmony with the spirit of its hero. The Frontispiece is a facsimile of a page of an Ms. in Al-Bīrūnī's own handwriting, clear, straight, systematic and mature as his mind.

This savant was known as 'Master Aliboron' in mediæval Europe, his full name being Abu'l-Raihān Muhammad Ibn Ahmad Al-Bīrūnī (more correctly 'Bērūnī'). He was born of Iranian stock in the country of Khiva in Turkistan, now included in Soviet Russian territory. Khiva was then called Khwarizam, wherefrom the savant was sometimes referred to by Arabic scholars simply as 'al-Khwarizmi'. Bērūnī is a Persian word meaning 'of or belonging to the outside (bīrūn)', in this case the outside or outskirts of the city of Khiva. To his contemporary compatriots, he was known as Abu Raihān. He died at the age of 75 at Ghazna.

The growing fame of the young scholar was recognised by the ruler of Khiva by attaching him to his court. When Sultan Mahmud of Ghazna conquered Khiva, he carried away our scholar, then 44 years of age, among other leading men as hostages to Ghazna. The scholar's fame won him the patronage of Sultan Mahmud. While a 'captive' in Afghanistan, the proximity of India which Mahmud Shah's campaigns had just opened to Islam, exercised a strong influence on our scholar's imagination. He longed to visit the mysterious continent and penetrate its secrets. He crossed therefore into India where he stayed for about ten years teaching the Greek sciences and acquainting himself with Indian lore. He mastered

Sanskrit; he read Sanskrit books and quoted and translated from them with the help of a number of Indian pundits or Shastris whose services he engaged with the financial aid provided by his royal patron at Ghazna. His studies on Indian lore are incorporated in the work *Taḥrīr* (or *Taḥqīq*) *mā li'l-Hind min maqāla maqbūla fi'l-'aql ao mardhula,* more usually referred to as *Tārīkh'al-Hind* or *Indica,* edited and translated into English by the German scholar Edward Sachau (London, 1887 ; new edition, 1910), from which the name of Al-Bīrūnī is known to every student of Indian history. This of course, is not his only work; in fact, it is but a small fraction of his total bibliographic output on various subjects, which, it is said, neared 115 in number and if gathered into a bundle, would exceed a camel's load! The savant wrote in Arabic (it was not his mother-tongue) because it was the current medium of the learned world around him.

For a Muslim living in the days of Sultan Mahmud, almost under his roof, to study Sanskrit and things Hindu was no mean achievement; it demanded an exceptional determination and perseverance and not a little audacity. "I found it very hard", says our author, "to work my way into the subject, although I have a great liking for it, in which respect I stand quite alone in my time, and although I do not spare either trouble or money in collecting Sanskrit books from places where I supposed they were likely to be found, and in procuring for myself even from remote places, Hindu scholars who understand them and are able to teach me."

Our author was one of the most versatile and erudite scholars of the Middle Ages, nay, as a very distinguished Indian contributor says, he was the greatest scholar in the whole world in that age, for the vision of Indian and Chinese scholars did not extend beyond their own respective countries and they knew hardly anything of the great cultures of the West, Greek, Roman and Islamic; in western Europe during this dark age, a little Christian knowledge through Latin and of a few classical Latin writers was all that was available to the scholarly world; and, the Byzantine scholars of eastern Europe had no knowledge of the culture of the Saracens. But Al-Bīrūnī quoted with equal facility from Plato and Aristotle as from a large number of Sanskrit works on various subjects. A man of unique breadth of vision, he was the most erudite, the most cosmopolitan or international scholar in the whole world during the eleventh century and one of the most outstanding of all times.

A strong urge for the correct knowledge of facts; great intellectual qualities ; a strong sense of truth-finding by criticism, comparison

and rational tests; and, above all, a universality of outlook—these characterise our author's attitude towards everything. Many of his observations and remarks would do credit even to a mind equipped with all the most up-to-date critical apparatus of twentieth century knowledge. The Prophet of Islam is reported in the Traditions as having said, "Seek ye knowledge even to China". A devout Muslim though our author was, "he believed", says a Western contributor, "that the Koran was in all essentials in perfect harmony with other religious codes in so far as they all shared more or less in the unique Truth".

Is it not very surprising that our author's measurement of the earth's radius is short of the modern calculations by less than 12 miles and that of the circumference of the globe by about 70 miles only?

Inspite of his penetrating criticism of other views or evidence or hearsay, he had true modesty. He acknowledged it with full candour whenever his own information was insufficint or his own understanding inadequate. Some of his quotations from Sanskrit works have intrigued scholars inasmuch as they do not tally with the extant texts. It has now been shown that these quotations are from versions of the texts formerly unknown but that have now come to light. One quotation by him from the *Bhagavadgītā* seems to have been taken not from the text itself but from some commentarial paraphrase.

We cannot resist the temptation of presenting the reader with some of his casual remarks, *e.g.*, says he, "We ask God to pardon us for every statement of ours which is not true";

Concerning some rather tall stories about charms for snake bites, he concludes, "I for my part do not know what to say about these things, as I do not believe them";

Referring to Mani and Manichaeism he has, "all their beautiful books were intended for deliberate deception";

Regarding Buddhist views he says, "I have never found a Buddhist book and never known a Buddhist from whom I might have learnt their theories . . . All I relate of them I can only relate on the authority of Aleranshari though according to my mind his report has no claim to scientific exactness nor is it the report of a man who has scientific knowledge on the subject";

Regarding the Indian astronomer and mathematician Brahmagupta's remarks on Mount Meru he says, "I for my part have no means of arranging this erroneous sentence in a reasonable shape"; again on Brahmagupta's work he remarks, "There seems to be some confusion in this chapter perhaps by the fault of the translator"; he

is scrupulously fair to his sources and careful that his readers may not misunderstand them, *e.g.*, "In case, however, one word or other in our translation should be used in a meaning different from that which it generally has in our sciences, we ask the reader to consider only the original meaning of the word (not the technical one), for this is meant."

Concerning the belief in the revolution of the earth round the sun, he recalls that the subject has been deeply studied by both ancient and modern astronomers and with the tenacity characteristic of a man of science who believes he has found something solid, he says, "We, too, have composed a book on the subject, called the *Key of Astronomy*, in which we think we have surpassed our predecessors, if not in the words, at all events in the matter."

On alchemy, pursuit whereof he found common in India among the powerful, he has very refreshing observations to make, "If this precious science of Rasāyana were banished to the utmost limits of the world, where it is unattainable to anybody, it would be the best". Again, "Alchemy is a make-believe science", motivated simply by "excessive eagerness for acquiring fortune and for avoiding misfortune", but nevertheless "No nation is entirely free from it" and "many intelligent people are entirey given to alchemy."

Al-Bīrūnī is, as an Indian contributor points out, the first scientific Indologist inasmuch as he brought to bear a scientific, critical, rational and comparative method on the study of Indian lore. No foreign writer on India adopted this attitude and not many had the necessary equipment to be a scientific critic. Megasthenes, the Greek envoy of the 3rd century B.C., described things just as he found, sometimes just as he heard of them without any pretence to deep analysis. The Chinese Pilgrims of the 5th-7th centuries A.C., some of them endowed with an exceptionally high degree of scholarly talent, saw and judged everything with wonder and admiration in the holy land of Buddha and believed in everything reported to them. Babar, the Mughal conqueror of the 16th century, saw only the surface of men and things, and that again with the prejudiced mind natural to a conqueror. Indian writers often quote Megasthenes and the Chinese Pilgrims with approbation because of the many good things they said about the country whereas Al-Bīrūnī is seldom quoted because his observations are not always complimentary. To an impartial mind however, Al-Bīrūnī's adverse comments should be entitled to great consideration because of the mind wherefrom such comments originated. Nothing is more harmful to a scientific mind than an attitude of self-complacency and disregard of contrary views.

It is a great mistake to regard Al-Bīrūnī as unsympathetic to India, for the exact converse was the truth as exemplified in the addition of Sanskrit legends on Sultan Mahmud's Indian coinage. None but Al-Bīrūnī could have persuaded the Sultan to take this very unusual and rather revolutionary step, without parallel in Islamic history. These Sanskrit legends on the coins served no utilitarian purpose or political expediency. It was solely the love of Sanskrit and Indian thought that prompted our scholar to induce his Hindu-hater Sultan to take this step. It is interesting to note that Al-Bīrūnī translated the *Kalima* or the Islamic Creed 'There is no god except Allah, and Muhammad is His prophet' as *avyaktam ekaṃ, Muhammada avatāra*. This rendering is not quite consistent with Islamic conceptions but it served to bring home the essence of the matter to the Hindu mind. *Avyaktīya-name* has again been used for Arabic *bi-smi-llāh*. This shows how deeply Al-Bīrūnī had entered the philosophical mind of India. But he belongs not only to Indian history, not only to the history of the eleventh century; he belongs to world history for all times. It is interesting to recall that this man who came to be a world figure, was given by the citizens of Khiva, the name of 'the outsider', 'the provincial' in the sense of 'the suburban' or 'the rustic'.

The quality of printing in India has made considerable progress in recent years but this publication is not without mis-prints occasionally, all the more regrettable because of its otherwise commendable get up. But nevertheless, the Publishers are to be congratulated for bringing out a volume, so useful and timely.

INDO-IRANICA, the Quarterly Organ of the Iran Society, Calcutta. Published under the patronage of the Indian Council for Cultural Relations, New Delhi, April 1951.

Apart from the Annual Report, the proceedings of the annual general meeting, the Presidential address, etc., this number of this Journal contains three articles in English and four in Persian together with the synopses in English thereof. The contributors are an Indian, four Iranian and two European scholars.

India and Iran had very close racial and cultural contacts in the distant past. A study of the most ancient and sacred literature of India, the Rigveda, is not complete without a study of the Avesta, the sacred scripture of the ancient Iranians, and *vice versa*. The

aims and objects of the Iran Society, which this Journal seeks to further, deserve the sympathy and encouragement of all thoughtful persons of both the countries. The revival and restoration of old bonds between the two countries will be for the benefit of both and will contribute to the maintenance of peace in the Orient, so necessary for the cultural progress of the whole world.

SIGNIFICANCE AND IMPORTANCE OF JATAKAS. By Gokuldas De, M.A., Lecturer in the Departments of Pali and Modern Indian Languages, Calcutta University. Published by Calcutta University, 1951. Size $6\frac{1}{4}\times9\frac{1}{2}$ inches, pp. xx+184. Price Rs. 7. With a Foreword by Dr. Suniti K. Chatterji.

This is a collection of essays published at very different times in different Journals, with the exception of the last chapter which is new. There has consequently been some overlapping and repetition. It would have been much better to recast and re-present the whole matter in a unified form, for which a good opportunity was offered by an entirely new re-publication. Misprints too are frequently in evidence; the terms *supra* and *infra* and references to page nos. in the foot-notes have been repeatedly misapplied. Printing errors are far too common in India. We refer to it in this, the first number of this Journal, only to draw attention to the matter. In our subsequent reviews we shall make no further reference to it, except in very glaring instances, as otherwise the same thing will have to be said in connection with nearly every Indian publication. However bad the matter may be, a University publication at least was expected to be free from it to a large extent.

In these essays the author makes out a strong case for viewing the structure of the Jataka stories in a light very different from that now prevailing. Of the entire body of Pali literature, the best known are the Jatakas, a collection of nearly five hundred and fifty fables. The view that has held the ground hitherto regarding the structure of these tales is that each of them is made up of these component parts, *viz.*, (*i*) an introductory episode, (*ii*) the story of the past being the Jataka proper in prose, (*iii*) the verse giving the moral in archaic language and many times appearing redundant for presenting the same facts of the story, (*iv*) an explanation of the verse or verses, and (*v*) identification of the actors of the past story with the present ones among whom Buddha must be the hero.

The author is not in agreement with the inevitable conclusion to which this analysis leads, *viz.*, that the Jatakas were conceived as stories of the former births as Bodhisattas of the Buddha. In Prof. De's view the Jatakas are largely folk literature in which beast fables and fragments of historical tradition as well as tales of wisdom have been gathered together with a religious and moral purpose, and the verses at the end form the real texts to hang the narratives from. He thinks that (*i*) originally the Jatakas were nothing but select verses bearing upon some past episodes adopted from ancient *akkhānas* pertaining to pre-Buddhistic times, (*ii*) they were used during Buddha's time as popular folklore and ballads illustrating the doctrine of Karma, (*iii*) towards the beginning of the 5th Century A.C. they were amplified as birth-stories of Bodhisattas and others, to which some moral verses were added, and (*iv*) by the end of the 5th Century A.C. they took shape exclusively as Bodhisatta birth-stories.

In proof of his thesis, the author points out that the earlier the work, the lesser becomes the scope and influence of the Bodhisatta idea until in the earliest stage it completely disappears. He reinforces his argument by showing that the Bharhut Stupa sculpture-versions of the Jatakas know nothing of the Bodhisatta motif and he shows that the prose version of the Jataka Aṭṭhakathā is not the version of the old textual stories but marks a considerable divergence from them in most cases as a criticism does from its subject matter, owing to exigencies of circumstances occasioned specially by the creation of a new phase of the religion itself known as Bodhisattaism or Buddhalogy. He tells us further that the verses exhibit through-out a trend of thought which is remarkably consistent and pre-Buddhistic while the prose of the Jataka Aṭṭhakathā contains on the other hand much that is still later, proving thereby that an attempt was made by the Aṭṭhakathā writers 'to put new wine in old bottles' in their eagerness to read into the Jataka verses an expression of thoughts and beliefs which were current only in their own times.

Prof. De's analysis and conclusions have much to commend themselves and we are in substantial agreement with him.

The prose portions of the Jatakas have been largely drawn upon by many writers for material on political, socio-economic and cultural history of ancient India. Some have made the mistake of imagining that the prose information relates to Buddha's time or to a few centuries immediately after him. Prof. De confines himself to the verses only and draws from them a picture of conditions, social, political and religious prevalent in pre-Buddhistic times as also of conditions during the early days of Buddhism.

The author holds that the Bodhisatta conception must have been taken by the Theravādins from the Mahāyānists about the beginning of the Christian era and was certainly the creation of the earliest commentators of Ceylon, who were followed by the Pali commentators of the 5th century A.C. That this doctrine of Bodhisattaism could never have been brought to the island by the missionaries of Asoka in the 3rd century B.C. is testified to by the Bharhut sculptures. Since their arrival there had been going on an oral tradition in the shape of a commentary on the Jatakas, like the *Culla-niddesa* on the Suttanipāta, and although the Jataka Book contained only the verses without their Bodhisatta, the commentaries in prose gradually centred round him after the composition of the Buddhavaṃsa and the Cariyāpiṭaka. The furtherance of the Bodhisatta notion became necessary for the elucidation of these two works, and Jataka stories with their very high morals were utilised for the purpose to keep pace with the ideals of the time. But the Bodhisatta idea was not applied to the Jatakas even in the time of the *Milinda* and all the Jatakas were not as yet considered as birth-stories of Buddha prior to the 5th Century A.C. The anonymous author of the present Jataka collection made use of this extant Jataka commentary and composed his great work in Pali giving both the text and its commentary as thought proper by him in the 5th Century A.C.

Prof. De has put forward another theory in this book, *viz.*, that the original intention of the collectors of the Jataka verses was to inculcate among laymen a form of religion very similar to Bhāgavatism with its emphasis on the elements of Bhaktivāda or the cult of devotion and the attainment of heaven (not nirvāṇa), amidst the background of the common beliefs of the time, and that this was very different from the philosophical Buddhism as developed later. This view of the author deserves to be given careful consideration by all students of Indian religious history.

THE FUNDAMENTALS OF HINDUISM—A philosophical study. Published by the Author, 1950. pp. xiv+177. Price Rs. 3/8.

TATTVAJIJÑASA—Published in the Bengali year 1358 (1951-52) pp. 177, Price Rs. 2.

These two books are by Dr. Satischandra Chatterjee, M.A., PH. D., Lecturer in Philosophy, Calcutta University; both size 4·8×7·2

inches and to be had of Das Gupta & Co., 54/3, College Street, Calcutta.

The first book is a lucid and faithful presentation of the fundamental tenets of Hinduism within a brief compass. The author's approach is not so much historical as philosophical, consistent with the sub-title of his work, and he views his subject in its fully developed, entire and completed form. Dr. Chatterjee's scholarship, clear grasp of essentials and restrained mode of presentation are evident in every chapter of the book. Those who are not familiar with Hinduism will find in these pages a reliable summary of the leading traits of this complex religio-philosophical structure. Those who know Hinduism will find in them a dependable sketch of its basic features.

The second book is in Bengali and is a collection of twelve articles published in different Journals at different times. The topics are all religio-philosophical and are dealt with from the point of view of modern philosophy, as developed particularly in the West, although the subject-matter is often Indian. The method adopted by the author is a highly commendable one, *viz.*, a comparison of the Indian and the Western philosophical standpoints. His objective will be sympathised with by all who desire the progress of human thought through a sympathetic understanding of and rapprochement among different points of view. We fully endorse the author's view that friendliness and unity among the nations and peoples of the world would be better fostered and their cultural intercourse made more fruitful through the understanding of each other's minds, thoughts and view-points.

NOTES AND NEWS

We tender our grateful thanks for the touching Messages of goodwill sent at the birth of this Journal by the President and the Vice-President of the Union of India and by Their Excellencies the Diplomatic Representatives in India of Burma, Ceylon, Indonesia and Thailand, our immediate neighbours on the East and South East with whom India's cultural relations began many centuries ago.

We look forward also to the early re-establishment of India's ancient ties with China where an Indian cultural Mission recently went, led by a gifted lady who has the unique distinction of having been her country's Envoy to two of the greatest lands of the western world, Russia and the U.S.A.

We are grateful to the President of the ICCR for his kindness in writing a Foreword to this, our first number and we are very happy also to publish an article by the Prime Minister.

* * *

It is a matter of great pleasure to us that the new Indian government is headed by an author of such fame as Pandit Nehru, its Minister of Education such a celebrated theologian as Maulana Azad and its Vice-President a philosopher of such note as Dr. Radhakrishnan.

The new Union Parliament as well as the Legislatures of many of the constituent States count among their members some persons noted for their services to the cause of science and culture. The Governor of a leading State has been an educationist all his life and that of another is a literateur of note, greatly devoted to the cause of historical research.

It is also indicative of India's progressive spirit that her Central Minister of Health, many of her legislators and some of her States Ministers are ladies. We have given on an earlier page, the portraits of some lady members of the Indian Parliament, belonging to different political parties, communities and States, whose photographs were most readily available.

* * *

In connection with women's rôle in public life, we desire to draw the attention of our readers to a recent statement made on the subject in the light of Islamic teachings, by Maulana Abul Kalam Azad. Much misconception exists among Muslims and non-Muslims alike on the matter. No less a person than the Mufti of Egypt who is regarded as Egypt's highest authority on Islamic religious law, is reported to have declared that the Mulim Code did not recognise women's claim for voting rights.

Contradicting this view with "astonishment," Maulana Azad who is recognised all over the Islamic world as a leading Muslim divine and Qoranic scholar, says in his statement that there is nothing in Islam which justified the exclusion of women from political or public life. "The general tendency of Islam," he says, "is to have no distinction between men and women in all these matters."

Maulana Azad's statement goes on then to quote authentic historical incidents when within two decades of the Prophet's death, his followers become divided into two hostile groups at war with each other, one of them being led by the Prophet's widow Hazrata Ayesha. Inspite of many other kinds of vehement criticism by her opponents, no objection was ever raised, we are informed, against this political and military leadership of a woman. which was accepted as a matter of course, and the later history as well of Islam supplies many instances when women took a leading part in politics and public affairs, some of them having exercised even the prerogatives of sovereignty.

Regarding the Mufti of Egypt's view that the ideal of a Muslim woman is to be a good woman and a good wife, Maulana Azad says "This is true, but not the whole truth. To be a good wife and mother is certainly one of the greatest attributes of a woman, but Islam does not, therefore, preclude a woman from having a career of her own. If this were not so, the world would not have seen the long list of distinguished Muslim women who have made great contributions to different fields of knowledge or played important rôles in public life."

Social conservatism often invokes scriptural prescription in self-justification. The views of an eminent theologian quoted above, deserve therefore to be carefully pondered over by all who know the value of reading scriptures against the background of historical evidence.

* * *

During the current quarter year were observed in India some of the age-old celebrations of religious and other characters.

Early in April was observed the birth anniversary of Mahāvīra, the great Jaina Teacher of the sixth century B.C.

Mid-April saw the Bengali and the Tamil New Year's Days, as also the anniversary of the birth of the Khalsa (end of the seventeenth century), the religio-militarism of the Sikhs of the Punjab.

The full moon of the month of Vaisākha fell on May 9, the Thrice Holy Day of Buddhism.

On June 24 fell the great Car festival, the Rathayātrā of Jagannātha (corrupted in English into 'Juggernaut'), of which the chief centre is the east coastal town of Puri in Orissa where the hundreds of thousands of Hindu pilgrims assemble during the occasion.

On June 25 was observed the Id-ul-Fitr when Muslims clasp each other in fraternal embrace after prayers offered in devout unison at the conclusion of the Fast of Ramzan. Alms are distributed to the poor and sweets to friends on this occasion.

* * *

The Buddhist anniversary was celebrated in Delhi in the Asoka-vihāra, recently founded in the outskirts of the capital by a Siamese monk long resident in India. Presiding at a meeting here on the occasion, Dr. S. Radhakrishnan said that Buddha was the light of India, Asia and the world; his humanism had civilised a large part of Asia, it had entered into the stream of world thought and was a part of the inheritance of cultured people all over the world.

Dr. Radhakrishnan went on to say that the special feature of Indian religions, particularly of Buddhism was that they did not go on the authority of any particular scripture or any particular sage or saint; it was not a matter of authority, it was not a matter of dogma, it was a matter of personal experience. Buddha asked his disciples not to accept his word out of regard for him but to accept them if they satisfied their "intellectual conscience." This had, said Dr.

Radhakrishnan, a special appeal for the modern mind which was scientific and critical.

* * *

On May 1 was observed in many places by his followers the birth anniversary of the ninth century philosopher Shankaracharya, the celebrated exponent of Absolute Monism of the Advaita school of Indian philosophy, also known as Vedānta.

* * *

On May 22 were held many meetings in honour of Raja Ram Mohan Roy (1772-1833), the founder of the Brahma Samaj, who sought to unify the essential principles of all great religions of the world and whose catholicism and progressive mind have earned for him the name of Father of modern India.

On May 27, the Sikhs commemorated the martyrdom of their fifth Guru Arjun (early seventeenth century).

* * *

Among events of a cultural character may be mentioned the birth anniversary on April 21 of Dr. Muhammad Iqbal (d. 1938), the Urdu poet of Lahore (now in Pakistan) and that on May 8 of Dr. Rabindranath Tagore.

Poets and literateurs of all communities gathered together to pay tribute to the genius of Iqbal. The gatherings were addressed among others, by high ranking officials of the Central and State Governments and were participated in by Diplomatic Representatives of Pakistan and other Muslim lands.

Homage to Dr. Tagore was paid in many gatherings where his songs were sung, his dramas staged and dances performed in styles popularised by his Institute at Santiniketan. On this occasion Pandit Nehru as Chancellor issued a public appeal for funds for the expansion of the Visvabharati founded by Tagore, now constituted into a university by an Act of Parliament.

* * *

Early in April an All-India Musical Conference was held in

New Delhi, in which many eminent vocalists and instrumentalists gave performances of their high skill.

A few days before this public Conference, a special ceremony was held in Rashtrapati Bhavan (the official residence of the President of India), at which Dr. Rajendra Prasad presented to each of these four masters, *viz.*, Alauddin Khan, K. S. Iyer, M. H. Khan and A. R. Ayanger in recognition of their high abilities, a scroll of honour, a costly shawl and a cheque for Rs. 500 in cash.

This ceremony was symbolic of the old Indian tradition of poets, literateurs and artists receiving recognition and patronage at the courts of Royalty, both Hindu and Muslim.

* * *

A unique function, perhaps the first of its kind in the world, was held on April 26 when about five hundred Primary School teachers were entertained in Rashtrapati Bhavan in New Delhi. The highest educational authorities of the land received the guests and welcoming them Maulana Azad referred to the uniqueness of the occasion when the doors of Rashtrapati Bhavan, so far opened only to princes and high officers of the State, were now thrown open to the poorest man in the country, and "not only the doors but their hearts also are now open to all the people in the country and this is one of the first fruits of freedom".

The Minister of Education dwelt also on the importance of the teacher's role in moulding the characters of citizens of the future. Dr. Rajendra Prasad in his address recalled the ancient Indian ideal of the relationship of love and respect that should subsist between the teacher and the taught.

* * *

A newspaper account states that as a result of informal negotiations between the Prime Ministers of India and Burma, several Indian, Burmese and Ceylonese scholars will collaborate in a scheme which will be joined in by Buddhist scholars from other parts of the world as well, for the publication in Roman, Devanagari and Burmese scripts, of the Tripitaka, the sacred Pali Buddhist texts. The commentaries and sub-commentaries on the original texts will be published in Devanagari for the first time. We wish this laudable

undertaking all success and hope that the work would be carried on along strictly scientific and critical lines with due regard to the fruits of modern scholarship and research.

* * *

The convocation of a Grand International Council of Buddhists in Rangoon in 1954 is announced. The last gathering of the kind in the Buddhist world was also held in Burma in 1865, nearly seventeen centuries after a Convention held in Ceylon.

We fervently hope the Indian Government will convene some day, a Pan-Buddhist Congress, for which representatives from all Buddhist lands will assemble on Indian soil where the first four historic Councils met between the fifth century B.C. and the second century A.C. No place would be symbolically more appropriate as the venue of such a gathering than Rajagriha, on which we publish an article in this number, where the First Council assembled shortly after the demise of Buddha.

It is interesting to note in this connection the report that the Mss. used during the last Buddhist Council held in Burma, kept in concealment for nearly a century by monks, have recently come to light. It is desirable that an authentic and full account of these Mss. is published for the information of Pali scholars abroad.

* * *

It is stated that the Thai Government intends building a Buddhist Vatican, *i.e.*, a religious capital for world Buddhism around the Temple of the Sacred Footprints in Saraburi Province. The report awakens many imageries in enthusiastic minds regarding the shape this plan should ultimately take. But one awaits more details.

* * *

Buddhists abroad will learn with pleasure that the construction of a large new vihāra on the Sanchi Hill is nearing completion. It was from the remains of the great Stupa of Sanchi, first erected by Asoka, at the foot of this hill that the now famous relics of Sāriputta and Moggallāna were recovered. It is proposed to instal these sacred relics in the new vihāra.

* * *

Important additions of very great significance to Indian archæology are likely to be made by more intensive exploration of some ancient mounds that have recently been discovered along the dry beds of the now extinct rivers Sarasvati and Drishadvati, extolled in Vedic verses as streams of great sanctity, and other adjacent sites in Rajasthan in western India.

Some or these sites, experts surmise, may represent phases of pre-Aryan Indian civilisation dating back to the third millenium B.C. and thus contemporaneous with the so-called Indus Valley Civilisation usually associated with Harappa and Mohenjo-daro. Some of these sites again are of later dates ranging variously from pre-historic to definite historic eras coming down to the beginning of the Christian era and even later.

A stretch of land nearly 700 miles long extending from Baluchistan to Bikanir thus saw the evolution of a mighty civilisation through more than three thousand years. What is more significant is that the finds of pottery, terra cotta, beads, utensils etc., in these sites show that it was not one single civilisation that held sway here but several streams of culture of different types mingled together, some of which are known to have flourished much further inland eastward. Archæological opinion has therefore rightly pointed out that what has hitherto been called the Indus Valley or Harappa civilisation needs re-naming, for one single culture only did not flourish in the Indus Valley, and Harappa traits were not confined to one single region only but threw out branches much farther afield.

This hypothesis receives support from the further report that the village of Agar in Udaipur district in Rajasthan has yielded ruined walls and finds of pottery, beads, bowels, toy carts, ivory articles and copper coins that go to show that this region was inhabited from the fourth century B.C. down to the seventh century A.C. by a prosperous population with a high degree of civilisation. Similar finds are reported also from Dhoolkot and Ahad in Rajasthan.

* * *

More than a thousand miles south-east of Rajasthan, Orissa on the east coast too has yielded much evidence in recent years of its ancient past. That large towns once stood near Dhauli, the site of a version of the Rock Edicts of Asoka, seems increasingly apparent. A report now states that remains of a township have been discovered lying buried underneath the sands of the sea-beach around the famous Temple of Konarak. From many legends current in Orissa,

it would appear that this place was once a busy port which no doubt played an important part in India's maritime intercourse with lands east and southwards.

* * *

A Press message from New York reports that an Indian author there claims to have collected a mass of archæological, mythlogical and literary evidence which in his view, would show that Indian cultural influence travelled *via* Indo-China and Indonesia to America, particularly to Mexico, Guatemala, Peru, Bolivia and Honduras from the first century to the twelfth century. Peruvian poetry and Mexican history and mythology, says the author, are replete with echoes of the great Indian epics, the Rāmāyaṇa and the Mahābhārata, and in Central America there are traces of Buddhist influence as shown by many 'duplicates' found there of scenes from the Borobudur temple and temples of Thailand.

This is a field of research in which not very much has yet been done. The author pleads for a mission of Indian historians to be deputed for carrying out local investigations. If that is done, we would suggest that the Indonesian and the Thai governments too should depute their own scholars to collaborate in this mission, for it is likely that if the author's claims are found not to be groundless, it would turn out that the shares of South-East Asian countries were not less important than India's in this cultural expansion.

* * *

While a lot is known today of India's part in the evolution of South-East Asian countries, not much has been done to assess properly the latter's contributions to India, which may prove to have been considerable. A step in this direction has been taken by the Inspector-General of Forests in India who claims that the lion and not the tiger is the original animal inhabitant of India and that the latter entered India from the East about 2500 B.C., *i.e.*, about the same time when the Aryans are supposed by some to have entered the land from the West.

This animal, although unknown to the earliest phases of Sanskrit literature and Indian art because of the development thereof more in the north-western regions of India, figures prominently in later literature, fables and folklore, and has supplied many imageries

to the Indian mind and many metaphors to the Indian languages. It may perhaps in a sense therefore, be called a 'culture animal'. And just as the Aryan immigrants from the north drove earlier Indian cultures and languages underground and imposed thereon the imprint of Aryan superiority, so too has the tiger from the east flourished better on Indian soil than in its earlier habitat and dominates the Indian jungle now where the lion, says the Forests expert, is nearly extinct today.

* * *

From wild fauna to archives material is a far cry no doubt but to Orientalists it will nevertheless be welcome news that rare Mss. in Sanskrit, Arabic and Persian in the archives of Kashmir, a land famous for its brilliant contributions to Indian literature in the past as well as for its rich yield of old Mss., are going to be microfilmed for the first time.

* * *

We welcome in our midst the first Ambassador of post-war Germany to India, Dr. E. W. Meyer, formerly a university Professor who was a refugee in America during the Nazi regime. In his very first public utterance, His Excellency announced that German universities were reviving their chairs of Indology. This announcement will be greeted by all who are interested in Indian culture, for nothing has served the cause of the scientific study of it, in every branch and aspect, better than the devoted labours of generations of German scholars.

* * *

It is announced that the West Bengal government are building three cheap student's hostel near Darjeeling, about the natural beauties of which place we publish an account in this number. We hope the facilities would be made available not only to foreign students studying in but also to those visiting India casually or during vacations.

* * *

No Indian literary work is better known to our eastern neighbours

than the Rāmāyaṇa and the Mahābhārata. A critical edition of the latter has been appearing in parts for many years now under the auspices of the Bhandarkar Oriental Research Institute, Poona. It is now announced that the University of Baroda will undertake a scheme on similar lines for bringing out a critical edition of the Rāmāyaṇa.

Widely known to the outside world in ancient times was Ayurveda, the Indian system of medicine and keenly interested is modern thought in Yoga, the Indian system of psycho-physical discipline. It is reported that some private organisations are interesting themselves in reviving both these sytsem, in bringing them nearer to the general public and in subjecting them to the tests of and bringing them in line with modern scientific knowledge.

* * *

That knowledge of general science needs to be brought nearer to the general public, has recently been stressed by the eminent scientist Dr. S. S. Bhatnagar, the new Secretary to the Ministry of Education.

In Dr. Bhatnagar's view the greatest problem before scientists today is how to popularise science and make it available to the masses. One is well aware today of the wrong use made of much scientific knowledge by politicians, war-mongerers and greedy capitalists for destroying and exploiting their fellow-beings instead of serving them. Dr. Bhatnagar's plea that scientists should develop a kind of trade unionism among themselves to see how they can help each other and be on the guard against exploitation, ought therefore, to act as a reminder to all intellectuals of their responsibilities towards their fellow-beings as a matter of social ethics.

* * *

How science can and should be harnessed to serve the everyday needs of the common man has been demonstrated by the invention of the sun-cooker at the National Physical Laboratory of India, which has caused a world-wide stir and would soon be put on the market in a small and portable size. It is claimed that this cooker will fry and cook a meal, prepare both lunch and dinner within the period of sunshine—and all that fully automatically without needing any periodical re-adjustments.

This invention had an interesting start. A Bengali chemist,

Manindra Kumar Ghosh was serving a period of imprisonment in 1945 as a Congress worker, in the hands of the British authorities, in the same jail where the future first President of the Indian Republic was one of his fellow-prisoners. On learning during a discussion that food could be cooked by solar energy, Dr. Rajendra Prasad arranged facilities with the prison authorities for the chemist's carrying on experiments on his theory whereupon the invention was successfully completed. When Dr. Rajendra Prasad was released from prison, the chemist presented his "sun cooker box" to him as a token of his gratitude for all the encouragement and help he had received from Dr. Rajendra Prasad in carrying on his experiments. Considerable improvements have since been effected on the first model. The inventor is now an employee in the Research Department of Tata Works at Jamshedpur in Bihar.

The National Physical Laboratory of India is further engaged now in experiments on the production of "necessary cold" from solar energy and develop it to work refrigerators. This would, when successful, be a great boon to all tropical lands where the sun blazes for nine months in the year, during six of which cooling of rooms and houses is a much desired necessity for the sake of comfort and efficiency.

We also hope India will lead the way to the utilisation of atomic energy for promoting human happiness instead of making lethal bombs for causing mass destruction on a gigantic scale.

* * *

It is announced that British symbols formerly used in the badges and crests of Indian Naval ships and shore establishments will now be replaced by such Indian symbols as the Asoka Pillar Pedestal, a laurel of lotus buds and other motifs used in ancient Indian art, literature and history.

In the new crest, the Asokan Pedestal is designed in combination with different views of an ancient Indian ship as depicted in an eighth century bas-relief found in Java.

The fish-tailed *makara* (crocodile) and the fish-tailed elephant, so familiar in Indian art depicting marine scenes, have been adopted from ancient Indian sculptural representations.

Another new naval design is a swastika with each of its arms ending in a circle enclosing a smaller swastika, a symbol of universal well-being and good relationship, found on the coins of ancient

Ujjayinī (modern Ujjain), which represents the spirit of new India and her international outlook.

Yet another new symbol is a Trident planted on Mount Sahyādri (Western Ghats), a symbol of might worshipped at the time of the resurgence of Marhatta power under Sivaji (1627-1680).

* * *

On May 16, the ICCR held a reception for foreign students studying in different educational centres in India, on the grounds of the official residence of Shri K. P. S. Menon, Secretary to the Ministry of External Affairs. The function was attended by a large number of guests including representatives of the Ministries of Education and External Affairs and of several educational institution in Delhi. A programme of modern Indian songs and stage-dances was presented at the end of the reception, which appeared to be much enjoyed by our overseas guests.

* * *

The Government of India has announced under the Technical Co-operation scheme of the Colombo Plan, the offer of fifty-five scholarships and fellowships of the value of Rs. 200 and Rs. 300 respectively per month for the current year to students from Burma, British Borneo, Ceylon, Indo-China, Indonesia, Malaya, Nepal, Pakistan, the Phillipines and Thailand for training in degree and diploma courses extending from two to four years, in the subjects of civil, mechanical, electrical and telecommunications engineering, textile and chemical technology, applied chemistry and pharmaceutics.

* * *

On earlier pages of this number, eminent pens have described India's outlook on her cultural relations with other lands, particularly in East and South-East Asia, the aims of the ICCR and the objects of this Journal, to which we have hardly anything new to add.

We send our fraternal greetings to all cultural Associations and Journals in lands where these pages may be read and we shall be glad to come in direct contact with them, as also with scholars and writers in these lands who are interested in our common culture and from whom we shall welcome contributions for publication.

We also invite scholars, writers, teachers and students from these lands to contact the Secretary of the ICCR whenever they may happen to visit the Indian capital.

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THE INDO-ASIAN CULTURE

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INDIAN COUNCIL FOR CULTURAL RELATIONS

THE INDIAN COUNCIL FOR CULTURAL RELATIONS

President

MAULANA ABUL KALAM AZAD

The objects of the Indian Council, as laid down in its Constitution, are to establish, revive and strengthen cultural relations between India and other countries by means of:

(*i*) Promoting a wider knowledge and appreciation of their language, literature and art;
(*ii*) Establishing close contacts between the universities and cultural institutions;
(*iii*) Adopting all other measures to promote cultural relations.

The Indian Council has different Sections representing different regions to facilitate work. It has begun with two sections which are concerned with the countries of (*i*) Western Asia, Egypt and Turkey, and (*ii*) South-East and East Asia.

Sub-sections in respect of each country may also be established.

The Indian Council consists of members representing each Indian university, each of the countries constituting the regional Sections, all important cultural organisations and educational institutions in India, etc.

The universities, cultural organisations and educational institutions may set up Local Councils in various parts of India by enlisting local members to promote the objects of the Indian Council.

INDO-ASIAN CULTURE

OUR SYMBOLS

The Symbol we have adopted for our Journal on the front cover is the Bodhi Tree Sapling in a monastic bowl, carried by the Princess-nun Saṅghamitrā as Asoka's gift of love to the outside world, as represented in a master-artist's portraiture reproduced in the Frontis-piece of our First number.

The Lotus on the first inner page of this number is another Indian symbol that stands traditionally for all that is good and beautiful in man's inner life.

The Lamp of Culture on the Title page is the official symbol of the ICCR.

THE INDO-ASIAN CULTURE

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EDITOR

DR. A. C. SEN, M.A., LL.B. (CAL), PH.D. (HAMBURG)

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EMPEROR AND A REBEL

This is a historic painting, a splendid specimen of Mughal art, which portrays in fullest details a realistic scene—the Emperor Jehangir (1605-27), son of Akbar, on horseback, accompanied by courtiers, officials, cavalry, elephants, attendants, etc. The background (top left) is Akbar's mausoleum at Sikandra, 25 miles from Agra, the imperial capital. Before the Emperor stands a bareheaded young man in the dress of a rulprit who is being presented to the Emperor by the robed official standing behind the culprit.

Jehangir records in his *Memoirs* that he visited his father's grave at Sikandra once on foot and once on horseback, but no such incident as depicted in this painting is mentioned by him in connection with the latter visit. The picture was therefore a historical puzzle.

The riddle has now been solved by an article on the subject, recently written by Maulana Abul Kalam Azad who points out that the picture refers to an incident which Jehangir in his *Memoirs* to the effect that when his eldest son, Prince Khusru, had left the Fort with 350 cavalry, the emperor sent an officer to capture the rebel and then set out himself too. "When I reached Sikandra", says Jehangir, "I dismounted to pay a visiting on father's tomb. On the way some people brought Mirza Hasan and Mirza Shah Rukh before me. They arrested him because he too had promised to join and help him. The youth could not deny their accusations, so I ordered them to be bound and put on an elephant."

That this identification is correct is borne out by the abject mood of the youth who was so suddenly arrested and brought before the Emperor that he found no time to put on his turban even. The elephant immediately behind the prisoner carries the tale.

Jehangir had ordered that the Ms. of his *Memoirs* was to be bound and illustrated as referred to in it were to be illustrated. Although anonymous, this painting is supposed to be the work of the Emperor's special artist Mirza Abul Hasan, also known as Mir Zaman. The portrait must have been therefore an integral part of the original Memoirs and must have been subsequently torn away by someone.

THE
INDO-ASIAN CULTURE

Vol. I, No. 2 October 1952

WORLD CULTURE

By

R. R. DIWAKAR

CULTURE is one of the most widely but very loosely used words. It is also often misused. We always speak of this culture and of that culture, of ancient and modern culture, of Eastern and Western culture, of Aryan and Semitic culture, of the culture of a race and of a nation and of a country. We also use the word 'civilization' in the same sense and almost in the same way. Let me therefore clearly say in what sense I am using the word 'culture' here.

The Sanskrit word for culture is 'Saṃskṛti' which is derived from 'Saṃskāra'. It gives a clue to the true meaning of culture. It means some kind of influence on, some refinement and modification of original nature. The initiation of a child into learning is for instance, one of the many Saṃskāras. In Sanskrit, 'Prakṛti' is Nature and 'Saṃskṛti' is culture. Among the languages in India, 'Prakrit' is the language in its crude form as spoken in the countryside, while its polished form is called 'Sanskrit'. All culture involves an improvement or betterment of the conditions obtainable in Nature. Wherever the attempt for refinement, for advance and for polish is conscious, it is called culture. There is also a process of Nature which is advancing life, say, for instance, from the ape to man. Of that man is not conscious. That is called evolution. It may not be far from the truth to say that culture is conscious evolution by

man, or it is refinement in human life, thought and activity of which man is conscious. The process as well as the sum total of such refinement is also called culture. If the forest symbolises nature, a garden connotes culture. If a mountain stream is the work of nature, a dam and a canal may be said to be the work of civilization.

Culture is a term which is very wide in its significance. It includes and comprehends religion, philosophy, ethics, politics, economics and every other human activity. Its connotation is often wider than that of religion. It is necessary to know clearly that religion and culture cannot be said to be co-terminus or even co-existent in an equal degree. For instance, people professing the same religion may have different cultures and may be found at different stages of civilization. Christianity or Hinduism or Islam is professed by millions upon millions. But except in the matter of the religious faith and certain rituals and ceremonies, there are very significant differences in their cultural development. In fact, culture embraces all life and its varied activities, though some religions would include culture also within their scope. Man starts his life as an animal. He is then nearest to Nature. But by a number of environmental influences as well as by education, his physical-vital, mental-intellectual, moral-ethical as well as his spiritual life is modified as he develops into a full-fledged man and a unit in civilized society. This whole process is a process of culture and therefore includes in its sweep even the primary functions of eating, drinking etc., as well as the highest one of transcending oneself and of identifying the individual soul with the universal soul. Even the unitive experience that the gifted men and mystics, the Sufis, may have, is included in what may be called the highest culture. Culture consists of advance and refinement over nature. It consists in both what is done and in the manner it is done. For instance, we can take the simple question of food. The culture of a certain man or group is visible and is capable of being studied in the variety of food, the way of its preparation as well as the way and manner it is served and eaten. The more refined all these are, the more they appeal to finer taste and delicate feelings, the more social the whole process is, the more cultured it may be said to be.

It would not, therefore, be improper to say that the basic inspiring principles of a man's life or that of a race or that of a country, along with the way of life adopted by them, constitute the culture of the man, the race or the country, as the case may be. If that is so, it is impossible to expect what is called 'oneness of culture', if by 'oneness' is meant uniformity or identity of culture. There may be oneness or unity in inspiration or in the guiding principles of different cultures, but we should always be prepared to find variety in the emphasis as well as in the expression of those principles in the various activities of life. That is why we have to talk in terms of different cultures in this wide world. At the same time, we can work towards a common culture which we may call World Culture in the sense of having common inspiring principles, a common direction in all cultures. We can certainly do so and one day the whole humanity will have to do so if conflicts of cultures are not to result in the destruction of each other. If humanity has a common basic biological and spiritual nature, if it has evolved so far on some common principles and if it has a common destiny, it is inevitable that it must one day make a conscious effort to go to the root of all differing cultures and human activities and see that it evolves common principles of progress, refinement and culture.

But this does not and need not mean either a regimentation or a totalitarian ordering of things in a mechanical way. This ought not to mean enforcement of some so-called superior culture by force, coercion, or fraud, or by steam-roller methods. Dull, flat, dead uniformity is not the aim of human culture. Richness of variety in expression is quite consistent with common-ness of purpose and common-ness of inspiration. In fact, if we study the great cultures of the world we shall find that most of them have some common basis, some common inspiration and some common directions. It is the realisation of this common-ness and emphasis on it that is necessary. If the evolution of humanity is proceeding on the basis of certain common urges and principles, it is evident that all other urges or principles which do not fall in a line with those urges and are anti-evolutionary have no chance of survival. They must perish on the way. In course of time, they are bound to be by-passed or be thrown away as humanity proceeds on

its march to higher civilization. Those of us who wish to think in terms of the whole of humanity rather than of individuals or groups or races or nations, have to bear cheerfully the burden of trying to study different prevalent cultures and find out the basic common-ness in them. It is by thus recognising oneness in the many and unity in diversity that we can dive below the surface of seeming differences and build on solid and steadier foundations the culture of humanity. That alone can lead us to world culture. Every humanist must realise this fact and recognise that he has to try to educate the people to sift the important from the unimportant, the helpful from the unhelpful, the evolutionary from the anti-evolutionary in every culture that we come across, so that the way for the forging of common links in all cultures is made smooth.

Culture is in fact a matter of millenniums. It is a plant of slow growth. It is built up slowly by stages in so far as it is an upward march and a conquest of inertia and of the reactionary as well as anti-evolutionary forces that clog the path. Every culture has been built up slowly and has in it elements worth studying and worth preserving. It is, in fact, the very advance that man or a race or a nation registers on its path of evolution of progress which is called culture. If from the ape to man has been a fact of natural evolution, one should not hesitate to declare and expect that progress from man to higher man and to divinity would be the conscious function of culture. While the evolution below the human level was an unconscious process so far as man was concerned, it may be said that from the human stage onwards it is to a certain extent a conscious endeavour, a self-conscious attempt to advance along the line of evolution towards an ideal which is at least dimly present to the vision of man. It seems that Nature is trying to take humanity into confidence in the present process of development and it is to that extent that human evolution and advance in civilization may be said to be conscious. Man's ability to have a vast store of memory, his capacity, however limited, to peep into the sub-conscious and utilise its forces have been helpful to a certain extent in this matter. The knowledge of the past and the vision of the future and the power to contact the sub-conscious have been certainly contributory to man's recent progress. He seems to have the power to

mould at least to a limited extent his own future. It is all this that makes one feel that Nature is trying to advance humanity with the co-operation of man himself. It is therefore necessary for men of different cultures to come together and try consciously to work towards a world culture.

In fact, when we study certain primary urges of humanity and its attempt to follow and express those urges, we are tempted to say that the whole of what we call culture is but the by-product of this grand attempt. Man, for instance, endeavours for mastery over nature and natural forces, over the outside and the outer world. He equally tries to master his mind and his inner forces. His curiosity leads him to the furthest reaches of knowledge at whatever risk that may be. The result is science and its discoveries. His sense of fairness and justice which develops as 'conscience' makes him act according to the law of Nature in order that he may be right with it. That is morality and the code of ethical conduct. His sense of beauty and his hunger for harmony leads him to the realm of art. All literature, fine arts, painting, music and dance are the result. In fact, man's attempt to live an expanding life, a true, good and beautiful life, is the basic factor in the matter of the development of his culture. All culture follows or accompanies this attempt of man to realise the true, the good and the beautiful. Intense search for reality or truth and apprehension of it is the main inspiration in human endeavour. Once he is in possession of the knowledge of truth, his sense of loyalty to truth and his endeavour to act in accordance with the truth he has experienced leads him to right principles of conduct. Similarly the apprehension of beauty and his endeavour to appreciate it and express it through different media leads him to the world of aesthetics where creative art and expression of joy through it plays the highest part. In all these human activities and through them, culture grows and develops along with the attempt towards living an expanding life of truth and beauty.

Man, though apparently an individual, is more a social being than an isolated entity. It might even be said that he possesses what in Theosophy is called a group-soul rather than an individual soul. His progress has been in expanding concentric circles. If in the early days of human history an individual was extremely egocentric, the evolution has

been in the direction of expansion of the ego from the individual to the family, from the family to a single wandering tribe, from a tribe to a collection of tribes with fixed habitation, from such tribes to a country with geographical boundaries, and so on. Today the attempt is to transcend even these boundaries and to build one world, at least a political world, through some organisation like the League of Nations or United Nations. It may be that in centuries to come, man may think in terms of a similar expansion even with the whole of the solar system as his field of operation! The expansion of man's ego from the one to the many bound by consanguinity, from that again to expanding bigger groups bound by common direction and common interests, has necessitated the adoption of different means and a progressive code of conduct. It is there that we find culture playing its ever progressive part, not as an individual effort but as a group effort, a social effort. In fact, culture is the actual distance travelled by a whole group or social unit along the path of evolution and away from the natural conditions in which man and the society of which he is a part finds itself at the beginning. Man's ambition to acquire mastery over the material as well as the spiritual world and his attempt to establish in a world of seeming discord. harmony and joy leads him through the different stages of culture and civilization. Culture thus is essentially not an isolated or an individual attempt but the result of social endeavour and is achieved by mutual aid and co-operation.

While thinking of world culture, one's mind naturally goes to the oneness of humanity and to the common interests of man all over the world. The attempts at propagating the idea of one world and world government and world organisation have had political motives in view and they take into consideration the economic interests more than the other interests of the peoples of the world. In such an attempt the giving up of sovereignty and the virtual breaking of geographical and other physical barriers is involved. In these attempts we start with an assumption that humanity as a whole has common economic ambitions and that if politically we are one world and under one government, these economic aims and ambitions would also be served. When we think in terms of world culture or common culture, there are no political problems involved or physical boundaries to

be broken. But there are far subtler things with which we have to fight if we intend to establish a common understanding between all cultures and to lay the basis of world culture or the culture of humanity. If we mean to fight successfully these subtle and anti-evolutionary forces, we must recognise that the real cultural ambitions and the basic inspiration of human endeavour are one and indivisible throughout the world. Unless there is a realisation all over the world of this fact by all thinkers, no attempt at a synthesis of culture is likely to be very successful. Differences in cultural expression there are and they are bound to be. Variety in this field is a factor which can never be eliminated. The factors that make for variety such as the two thousand and odd languages, differences in the stages of civilization, differences in environment and opportunity are bound to continue for centuries. But today it is neither variety nor difference that comes in the way of the appreciation and a sympathetic consideration of different cultures by each other. It is the prejudices and the misunderstandings, the conceit and the self-opinionativeness, the tendency to aggression and exploitation and the mutual fear of being dominated or conquered that militate against the proper understanding of the commonness that is there throughout the world underlying all the cultures in the different countries.

Recently the UNESCO appointed a committee of great scientists to go into the matter of racial differences and find out if the apparent differences of colour, stature, skull etc. were really basic and fundamental and whether these differences justified ideas of high and low, superior and inferior, and if they were a sufficient cause for any kind of discriminatory treatment and segregation. That Committee has now come out with its report. They have come to the conclusion that none of these differences are basic in nature and biology does not take into consideration these differences at all. Among the main points of the Scientists' conclusions are the following :

1. Racial discrimination has no scientific foundation in blological fact.

2. The range of mental capacities in all races is much the same. There is no proof that the groups of mankind differ in intelligence, temperament or other innate mental characteristics.

3. Tests have shown essential similarity in mental characters among all human racial groups. Given similar degrees of cultural opportunity to realize their potentialities, the average achievement of the members of each ethnic group is about the same.

4. All human beings possess educability and adaptability, the traits which more than all others have permitted the development of men's mental capacities.

These conclusions are important not only from the point of view of racial equality but also from the point of view of cultural differences and of the different stages of culture in which we find different people at a given time. If we really aim at evolving a world culture or what may be called the culture of humanity and if we want progress all along the line in all the cultures prevalent in the world today, it is absolutely essential for us to start with a clean slate in our minds, sweeping off all prejudices and misunderstandings. Today our usual and normal emotional reactions to different cultures is very mixed. Without any rhyme or reason the common man of one race has dislike for the other. This dislike often developes into hate on occasions of conflict. The same is the case between peoples of different nations and different religions and different cultures. Those who are conscious of their own culture are usually of opinion that their own culture is unique and by far the best. This egoism is the result of ignorance. The cultures of peoples who are in a comparatively backward state, economically and socially, are looked down upon as inferior to their own. This initial inferiority complex or superiority complex as the case may be, works as an obstruction towards a sympathetic approach, a real understanding and a systematic progress in the matter of evolving common cultural effort and achievement. Therefore, while a belief that the whole of humanity has started with common aims and objects and is inspired with a common ideal of progress and culture and a belief that all are going in the same direction though by different paths, is basic, an attitude of sympathy and perfect tolerance and brotherliness towards other cultures is absolutely necessary if we are to make any progress. In fact, just as a real educationist adopts a scientific attitude of mind towards the children that he wants to educate, those who wish to work in this field will have to approach different peoples with the objectivity and

sympathetic consideration characteristic of a scientist. A serious attempt has to be made to understand the basic urges and motives of men of different culture groups. The recognition and ultimately a realisation of unity of aim in a variety of expression is the most important factor in such a study. Exclusiveness or the spirit of exploitation is bound to spoil all attempts at an understanding that is necessary between peoples of different cultures before they come together in any co-operative effort to evolve common principles of life and action. The spirit of brotherhood and mutual accommodation, therefore, must prevail as the most predominant factor. Neither a spirit of 'live on others' which is the basis of all exploitation, nor that of 'kill and live' which is the natural result of a hymn of hate, will ever carry us even an inch along this path. May be, for a time our physical prowess or overwhelming numbers might sweep away some of the peoples and cultures from the face of the earth. But that is not the object with which we start nor an end we wish to achieve. That might be excusable in a world of political ambitions where the law of the jungle still prevails. But in the world of culture, it is mutual preservation, mutual give and take and tolerance which should be the prevailing law. Therefore, the spirit of 'live and let live' must dominate the scene in all cultural efforts.

A word about conflict of cultures seems to be necessary here. It would perhaps be unnatural to expect that there should not be any conflicts between cultures or between two sets of cultural ideas. It would be equally disastrous to think that conflicts and fights unto death are inevitable between differing cultures. Humanity is today trying its best to root out the causes of other conflicts, narrow down the fields of conflict to the greatest possible extent, and to try to solve them when they are there with as little loss to the parties as possible. This approach is much more necessary in the field of culture. To avoid conflict is evidently impossible and therefore the only way is to see that the spirit of tolerance, of mutual understanding, of adjustment, is fostered. Wherever possible, the conflict should be taken from the material to the mental or the moral plane and fought there. For instance, if there is conflict between idolators and non-idolators, it should not be fought by destroying idols or by creating new idols but by taking the controversy to the

intellectual level and trying to resolve it by influencing each other. In fact, real cultural conflicts if any, can only be fought and won in the field of ideas and not on the material plane.

As soon as we visualise and set about a common endeavour throughout the world to work towards the evolution of the culture of humanity, we are faced with a variety of things: different stages of culture, a mass of prejudice and misunderstanding, apprehension and fear on the part of those who are weak in strength and backward in the march of civilization. The pioneers in this field, however, need not be daunted. At the present moment these and such difficulties are bound to be there in any attempt which is global in its sweep, comprehensive in its grasp and fundamental in its approach. If we are armed with the proper emotional equipment inspired by love and brotherliness, we are bound to make some progress even in this difficult endeavour. It might be asked as to how, for instance, we can look upon people who are not very civilized as people who have some kind of culture and as people who can be brought in a line with civilization. But it is exactly here and in such cases that a heart full of sympathy and a catholic mind full of optimism, is necessary. If we really aim at the promotion of the culture of humanity, we have to win over even head-hunters because behind their crude and inhuman action, the object is the propitiation of some higher power. That is the clue to their aspirations and ambitions.

All those who are inspired by the high ambition of working in this field have to pool their resources together, combine in strength and try to establish higher standards for the search of truth, for the conduct of life according to truth, for the discernment of truth and beauty in whatever from it may appear, in the expression of beauty through all possible media and in the manifestation of the harmony and the joy of co-operative unitive life.

Obviously one would say that this is a matter for educationists. Yes, it may be so by all means. Primarily it might be a problem for the educationist. We must try to impress upon the children of all countries and climes that the whole of humanity is one, to whatever race the particular people may belong and in whatever stage of cultural development they may be. Such an education in the early days when minds are impressionable goes a long way to inculcate the

proper attitude that is necessary in order to approach this problem in the right manner. Today our education or for the matter of that, the education in most countries, lacks this essential broad and humanistic approach towards the peoples and cultures of the world. Our children are taught to be nationally egocentric and therefore all the complexes that follow from the root complex of superiority get themselves established in their minds. It is very difficult to get out of any of these complexes later in life. Such egocentrism is nourished today as a part of nationalism. Unless internationalism has a greater vogue than it has today, it would be difficult to improve the present situation as regards this matter. However, we need not despair. The trend of world thought is towards world culture. The attempt is worth making, not only by educationists but by all. As there is no other way, the attempt has to be made, however meagre the results for the time being and however far the final consummation.

THE MUSLIM WAY TO PEACE

By

HUMAYUN KABIR

ISLAM, as the name itself signifies, is the religion of peace, of utter surrender of the human will and purpose to the Will and Purpose of God. The mark of such surrender is not the mere profession of a creed but righteous conduct. The standard of religion is the same for all and Muhammad, the Prophet of Islam, repeatedly insisted that what he taught was identical with the teaching of Abraham and Moses and Jesus and thousands of other prophets.

Inequality is at the basis of all conflict, for inequality engenders in some a sense of superiority and self-righteousness, and in others inferiority complex, envy and jealousy. Belief in the brotherhood of man and the unity of all religions is, therefore, the truest foundation of peace. The Quran proclaimed, "Mankind were but one community; then they differed" (X. 20). But such divisions—whether of sex or colour or race—were only for purposes of identification and carried no suggestion of difference in quality. "O mankind, Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah is the best in conduct" (XLIX. 13).

The Quran has, therefore, repeatedly warned Muhammad, and through him the entire world that nobody has a monopoly of truth. "For each we have appointed a divine law and a traced-out way. Had Allah willed He could have kept you one community. But that He may try you by that which He hath given you (He hath made you as ye are)" (V. 48). This basic identity of all religions is recognized also in the acceptance of Idul-Azha, a festival connected with the life of the Prophet Abraham, as one of the most important festivals of Islam. This spirit of acceptance of all faiths finds its clearest expression in the verse "Unto you your religion, and unto me my religion" (CIX. 6).

Recognition of the equality of all in the eye of God is the first step towards peace. Toleration and goodwill follow directly from the sense of community of man. Perhaps no other religion has emphasized the brotherhood of man so insistently as Islam. All differences of race, colour and nationality have been swept away by Islam's proclamation of human brotherhood. This brotherhood has been applied not only to the formal acts of worship but also justified by the test of marriage between men and women of different races and colours.

Islam has taught that differences should not be the cause of hatred and ill-will, and least of all in the sphere of the spirit. Differences in faith, profession and customs must, therefore, be accepted as part of the ordinance of God. Nor must such differences be levelled down by force, for in the words of the Quran: "There is no compulsion in religion" (II. 256). Still more clearly, it is said: "And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?" (X. 100). And again: "Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way" (XVI. 125).

It is not enough to profess devotion to peace. One's practice must conform to one's profession. Islam places the emphasis on conduct and not mere protestation of faith. It is not content with merely preaching toleration and goodwill but goes further in laying down the conditions in which toleration and good-will can be achieved. A sense of justice and fairplay is at the basis of all toleration and goodwill. In fact, justice is the foundation of society and the State. The Quran, therefore, proclaims: "Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly" (IV. 58). And again, "O ye who believe, be steadfast witnesses for Allah in equity and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty" (V. 8). And still again, "O my people, give full measure and full weight in justice, and wrong not people in respect of their goods" (XI. 85). Envy must be cut out from the heart, for otherwise one cannot be just. The Quran enjoins: "And covet not the things in which Allah hath made some of you excel others" (IV. 32).

This emphasis on the dealings of day-to-day is significant. If there be justice in the daily affairs of life, the very cause of hatred and conflict is removed. The daily acts of life often seem unimportant and tempt men by their very insignificance. And yet they determine the texture and quality of our lives. Temporising and expediency in trivial things lead to vacillation and perhaps betrayal over great issues. Once one starts on the slippery way of compromise, there is no knowing where it will lead.

One may, in the stress of emotion, rise to great heights of sacrifice, but to preserve undimmed the light of one's faith in the tasks of every day is a more difficult task. The Quran is unflinching in its demand for justice and fairplay in supreme moments of sacrifice as well as in the affairs of every day. It enjoins: "O ye who believe! Be ye staunch in justice, witnesses of Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man" (IV. 135).

Another potent cause of conflict—whether between individuals or between communities—is fear. Even an animal rarely attacks except when it is afraid. Attacks through hunger are themselves prompted by fear of starvation. Paradoxical though it may sound, aggression is invariably based on fear and the uncertainty it engenders. Islam, therefore, sought to root out fear from the human heart. "It is only the devil who makes man fear his partisans. Fear them not" (III. 175).

This conquest of fear is to be achieved by the surrender of the human will to God. The excellent man is he "who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who surrender (unto Him)" (XLI. 33). This surrender to God's will is the end of fear, for it gives a man the conviction that "not an atom's weight in earth or in the sky escapeth your Lord; nor what is less than that or greater than that. But it is written in a clear Book" (X. 62). The result is a calm acceptance of fate, for "verily, the friends of the Lord are those on whom fear cometh not, nor do they grieve" (X. 63). Surrender to the will of God brings with it the assurance that "who-so fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward" (IV. 74).

This fight is a struggle of the spirit and not a mere physical clash. This is explained in the course of the same chapter which goes on to say: "Those who believe, do battle for the cause of Allah and those who disbelieve, do battle for the cause of evil" (IV. 76). Still more clearly is the spiritual character of this fight shown when it states: "Let those fight in the way of Allah who sell the life of this world for the other" (IV. 74). Surrender to Allah in this sense brings peace to the mind and is the essence of Islam. "That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given" (LVII. 23).

When fear and envy are overcome and each man allows to others what is their due, the root cause of conflict is removed. By the emphasis on justice even at the cost of one's own interest and that of all who are nearest and dearest to one, Islam thus sought to create the conditions in which alone peace could be established and maintained. As a practical code of conduct it, however, recognized that there may be occasions when the ends of justice may require the use of power. What is man to do when injustice faces him? Should he tolerate evil and surrender to it? This obviously can never be the moral law. If then he is to oppose it, what form should his opposition take?

To oppose evil by good is no doubt the highest ideal, but has human nature attained the stage where the law of unconditional forgiveness can be laid down as a universal law? If not, it is better to recognize facts as they are and prescribe standards which fulfil the demands of our mortal nature. To do otherwise is fraught with danger, for to insist on ideals that cannot be attained is the surest prelude to hypocrisy. Nor can an ideal be justified on the ground that a rare spirit in a moment of exaltation has achieved it. The average man cannot always dwell on the heights of spiritual ecstasy and must descend into the valleys where daily life holds sway. Legislation is for him, and not for the exceptional case. The code of conduct must, therefore, prescribe standards which satisfy the test of our daily needs.

Evil then must be opposed, if need be, by force, but it must be ensured that the opposition does not lead to a greater evil. From condemnation of sin to the condemnation of

the sinner is an easy step. Justice may almost imperceptibly change into vengeance. Islam has, therefore, sought to lay down the conditions in which alone evil can be opposed by force. The Quran says: "Sanction is given unto those who fight because they have been wronged" (XXII. 39), but even in such cases, all that is permitted is self-defence: "Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors" (II. 190).

This fight against evil is only for overcoming evil and not in order to wreak vengeance. Hence, even when opposing evil, the claims of justice must never be forgotten. The Quran enjoins: "If ye punish, then punish with the like of that wherewith ye were afflicted" (XVI.126).

Truly understood, these verses sanction the use of force but do not permit violence. Power is a fact of life and cannot be denied. Force is power set in motion, while violence is force attended by envy and fear. The police in a State is a symbol of force but not of violence. It is power held in reserve and as such a safeguard against the anarchic clash of interests. Violence is opposed to justice, while force is an essential ingredient in justice. Force and violence are, however, often confused and lead to the misunderstanding of our duty in a crisis. By insisting that even when force has to be used, violence must be abjured and force used only as an instrument of justice, Islam thus sought to pave the way of peace between men and between communities.

Even when punishing the wrong-doer, the unity of all humanity and the sanctity of life must be recognised. "For that cause we decreed for the Children of Israel that whoso-ever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind" (V. 32). Even the exception is significant. Anyone who has violated the sanctity of life, has, by that act, forfeited his own claim in the eyes of justice. A wrong against the individual is therefore a wrong against humanity itself. Even this, however, is not the highest goal of man and the Quran—in recognition of the progress achieved already and still to be achieved—lays down a higher ideal when it says: "And we prescribed for them therein: the life for life, and the eye for the eye,

and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whose forgoeth it (in the way of charity) it shall be expiation for him" (V. 45).

Forgiveness is superior to vengeance and thus the same verse which sanctions the use of force for the ends of justice, goes on to say, "But if ye endure patiently, verily it is better for the patient" (XVI. 126). And at the slightest sign of yielding or repentance on the part of the evil-doer, his persecution must stop. In the words of the Quran "And if they incline to peace, incline thou also to it, and trust in Allah" (VIII. 61). One is enjoined to take risks for peace, for it is laid down: "When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer!" (IV. 94).

Peace can flourish only when there is goodwill based on brotherhood, equality and justice and freedom from fear and jealousy. These Islam sought to achieve not only in outward modes of conduct but also in the motives that are the springs of action. The Quran says: "Allah is with those who keep their duty unto Him and those who are doers of good" (XVI. 128). Even when gravely provoked, the true servant of God will have charity in his heart, for "the faithful slaves of the Beneficent are they who walk upon the earth modestly, and when foolish ones address them, answer: 'Peace' " (XXV. 63). They are "those who shun the worst of sins and indecencies and when they are wroth, forgive" (XLII. 37).

This is the highest victory of good over evil, and expresses the essence of wisdom and charity: "Repel the evil deed with one which is better, then lo! he between whom and thee there was enmity will become as though he was a bosom friend" (XLI. 34). There is no greater proof of surrender to the Will of God than the utterance of the believer who says, "Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee" (V. 28).

SRI AUROBINDO—A LIFE-SKETCH

By

ANILBARAN ROY

SRI AUROBINDO was born in Calcutta on August 15, 1872. When he was only seven years old, his father took him to England and put him up with an English family; his intention was that his son should be completely westernised and that Indian culture should not exert any influence on him. That intention of his was frustrated.

The poetry which Sri Aurobindo wrote at the age of fourteen when he was a student in England shows that he had not to learn writing poetry by practice. As soon as he learnt to express himself in language, poetical expression came naturally to him.

At Cambridge he passed high in the First Part of the Tripos. At a very early age he learnt efficiently many ancient and modern European languages and in this way he could enter into the heart of European civilisation and culture. In the open competition for the Indian Civil Service, he stood first in Latin and Greek. In that examination a young Englishman, named Beechcroft, occupied the second place. Of many strange events in the life of Sri Aurobindo, one was that when he stood in the dock as an accused in the Alipur Bomb case, this Beechcroft, his fellow student, sat on the bench as the trial judge. It was through the fairness of Mr. Beechcroft that Sri Aurobindo was honourably acquitted of all the serious charges brought against him. The police had put such snares around his feet that if there had been a little laxity on the part of the judge, Sri Aurobindo might have been sent to the gallows.

Though Sri Aurobindo passed with distinction the hard Civil Service examination, he did not proceed to take the post of a magistrate, which was at that time the highest dream of an Indian. The reason why he avoided that service was that otherwise he would not be able to devote himself solely to the service of the country. He did not allow anybody to

know the great sacrifice he made for the sake of an ideal, for the sake of the country when he was only twenty-one years old. Even now people believe that he was disqualified for the Civil Service, as he failed in the riding test. But the truth is that he failed to appear for the test in time. He thus deliberately disqualified himself. He was always averse to self-advertisement, and of a silent and a very quiet nature.

The letters in which he revealed the deeper things of his life to his wife, warning her not to make them known to anybody else, were made public through the grace of the investigating police during the Alipur Bomb case. We know from those letters that at a very early age he became conscious that he was born to achieve some great work and that the ordinary run of life was not for him. Thus he wrote: "This idea is nothing new, not of a recent origin, I was born with it, it is inherent in my being, God has sent me to the world for accomplishing this great mission. The seed began to sprout at the age of fourteen, at the age of eighteen its hold became firm and unshakable."

When he was disqualified for the Indian Civil Service, the Gaekwar of Baroda was in London. Sri Aurobindo was introduced to him and he obtained an appointment in the Baroda service and left England in February, 1893. The articles condemning the mendicant policy of the Congress, which he contributed to the paper "Induprakash" of Bombay immediately after coming to Baroda, indicated that he had taken up the service of the motherland as his life-work, the service at Baroda was only an occasion for that. He remained in Baroda from 1893 to 1906. After working in the Baroda Civil Service for some time, he became a Professor of English and French in the Baroda college and afterwards the Vice-Principal. He devoted himself now to prepare by study and otherwise for his future work. When he was in England, he had not the opportunity of learning Indian languages and having an intimate knowledge of Indian civilisation and culture. He made up this defect during these few years. At this time he learnt several modern Indian languages as well as Sanskrit. He had almost forgotten his mother tongue, Bengali. A well-known Bengali writer, Sj. Dinendrakumar Roy remained in Baroda for several years to teach him Bengali. In his Bengali book, *Aurobindo Prasanga* (About Aurobindo), he wrote: "No-

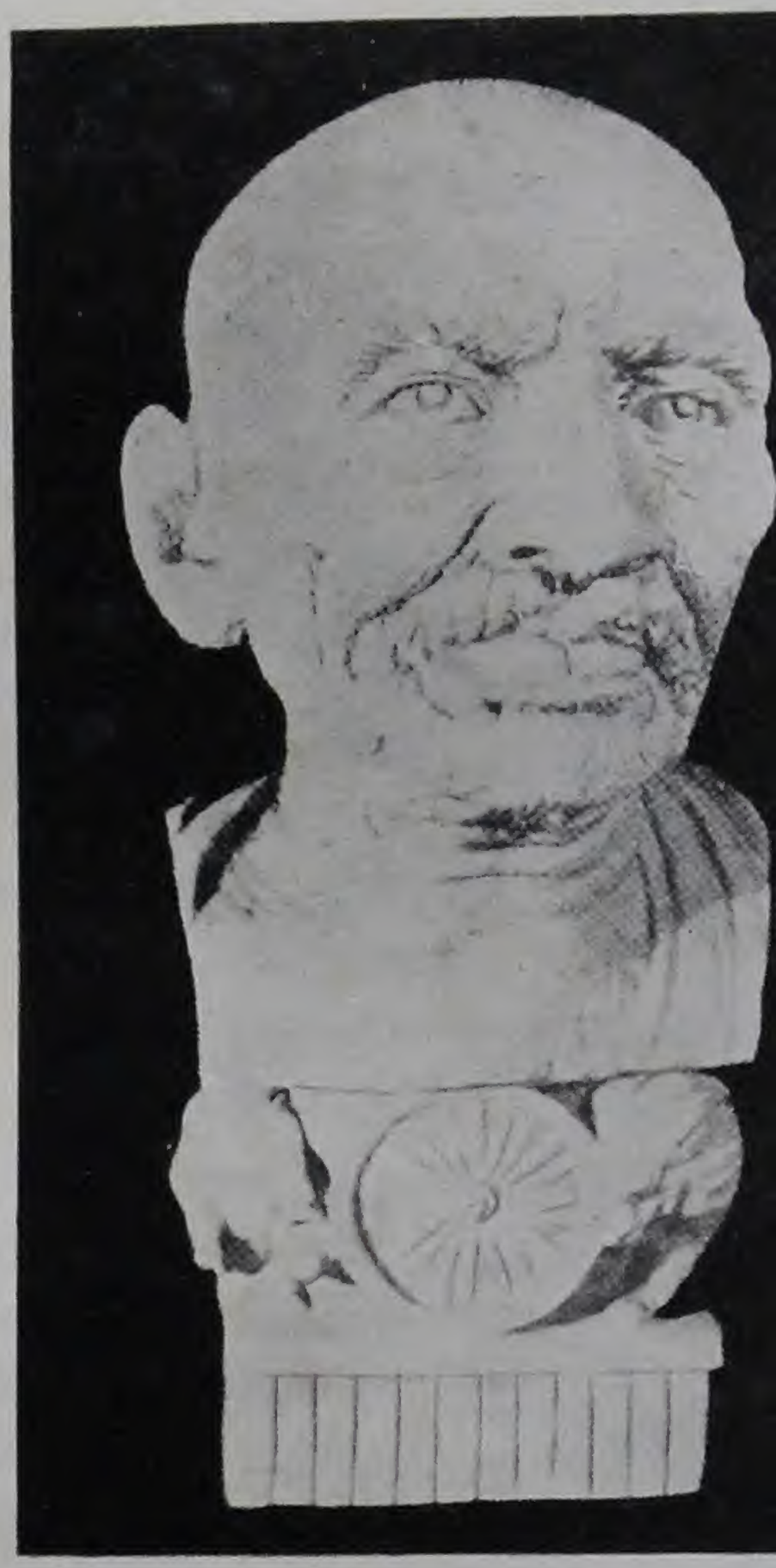
where else I saw such an extraordinary passion for study. Aurobindo's books seldom came by book post; they came packed in huge boxes by railway. Such parcels came twice or even thrice every month. Aurobindo used to finish those books in eight or ten days. Again orders for new books went forth."

Political Life

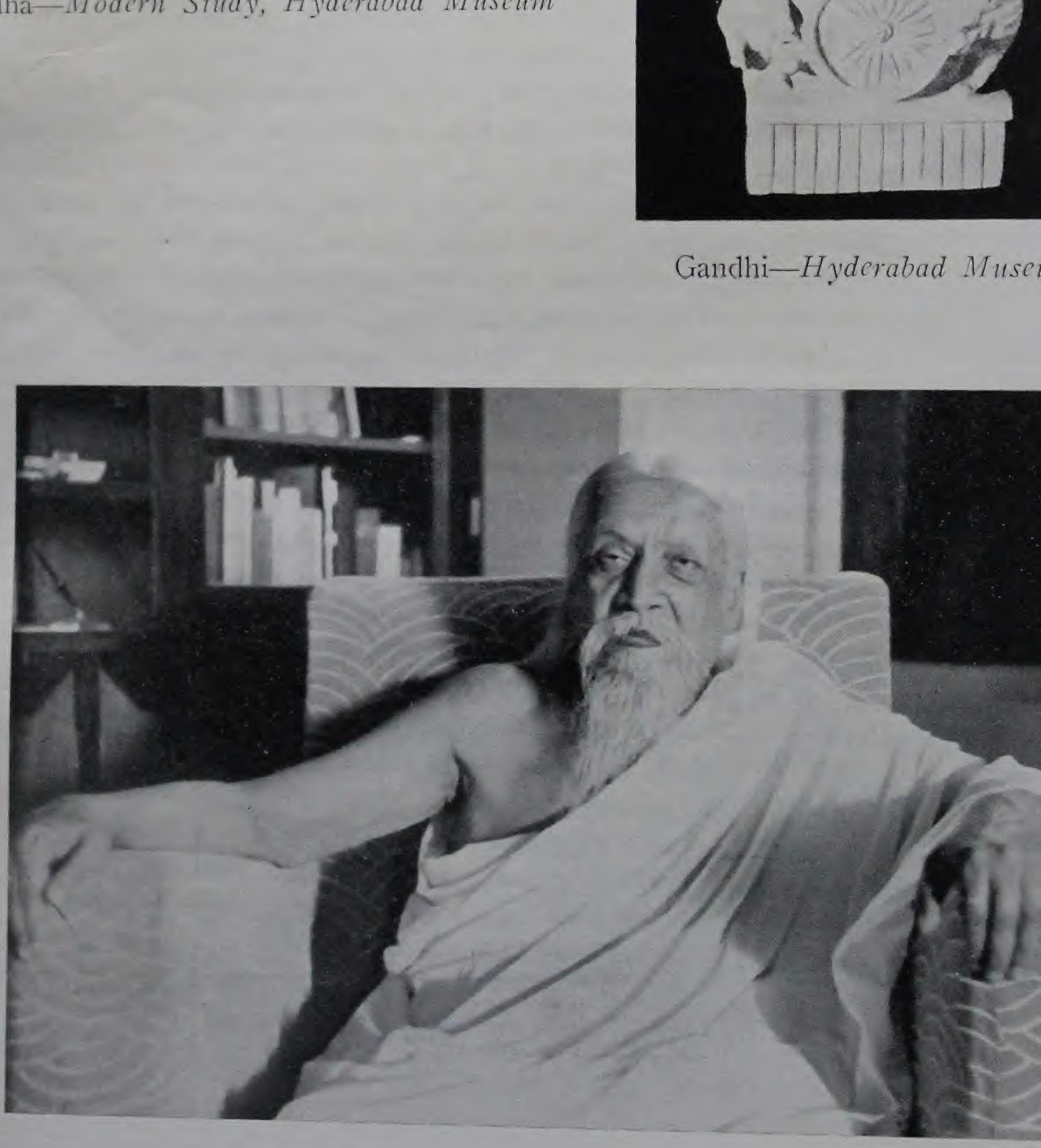
When he was silently preparing himself in Baroda for his future work, he at the same time was also preparing the country for the future work. He was a silent worker, he always wanted to work silently; during the Swadeshi movement in Bengal, he was compelled to appear before the public, only because people came to know about his work. But very few people know the silent work that he did for the country when he was in Baroda. Before beginning work in Bengal he inspired the young men of Maharashtra, in the national movement which Lokmanya Tilak started in Maharashtra, in which the students of Sri Aurobindo were the chief workers. Lokmanya knew that and he had deep respect for Sri Aurobindo. Even when Sri Aurobindo retired from political life and devoted himself to spiritual sādhanā at Pondicherry, he tried again and again to bring Sri Aurobindo back to politics, for he realised that under present conditions of the country, only Sri Aurobindo could do real work. Several times Sri Aurobindo was invited to be the President of the Indian National Congress, that invitation coming chiefly from Maharashtra.

During the last few years of his life in Baroda, he remained on leave for doing political work silently; he could not take an open part in politics on account of his service in the Baroda college. At that time he prepared for the Swadeshi movement in Bengal behind the scenes with the help of a few fellow-workers. When Bengal was agitated to protest against the partition, he got the opportunity; he resigned his service in 1906, came to Calcutta and openly joined the political movement. Even then he kept himself in the background. Renouncing his post in the Baroda college which carried a salary of seven hundred rupees per month, he accepted the post of the principal of the newly founded National College in Bengal on a salary of only

Buddha—*Modern Study, Hyderabad Museum*



Gandhi—*Hyderabad Muse*



Sri Aurobindo—*Latest Ad*

DANCING ŚIVA—*Ellora Caves*

Rs. 150 per month, and from there silently conducted the political movement in Bengal. It was chiefly due to his influence that the movement which began as a protest against the partition was transformed into a movement for gaining independence for the country and thus initiated a new age.

At that period, the ideal of our political leaders was to make petitions to the government and acquire a little share in the administration of the country; the Indian National Congress was conceived and started as a centre of such a movement. It is not that the dream of independence had not awakened in the heart of Indians, but no one had then the courage to give expression to it.

The public could not know that the Swadeshi movement was really the creation of Sri Aurobindo. The leading men of India at that time regarded it as a matter of honour to imitate foreign European manners and habits. Recording his first impressions of Sri Aurobindo, the England-returned savant, Dinendrakumar wrote in his memoirs: "I was greatly disappointed at my first interview with Aurobindo. He wore on his feet old-fashioned elongated *nāgrā* sandals, his dhoti was coarse khadi with an awful border made at Ahmedabad, his head was covered with long hair parted in the front, his face had a few spots of small pox, his eyes were full of gentleness and dreamy. Dark-complexioned, thinly built, this young man was the living fountain of English, French, Latin and Greek culture, Sri Aurobindo Ghose. If some one had pointed out to me the hills of Deoghar and said, "There are the Himalayas", I would not have been more surprised and disappointed." From these remarks of Dinendrakumar we can form an idea of the mentality of the Indian people at that time. Standing against this mentality, Sri Aurobindo proceeded to create the Swadeshi spirit and that eventually took form as the Swadeshi movement in Bengal. The non-co-operation movement started by the Indian National Congress in 1921 was a repetition of the Swadeshi movement of Sri Aurobindo.

One who knew him well in those days, says "This 'fire-spark' as we know him was a man of medium height and could be called short of stature and of average thickness, looking almost like a child. He was amiable in disposition and was mild and gentle in his manners; when he would speak, he would do so in soft musical accents and his words

in a private conversation had the effect of soothing the troubled nerves of the hearer, not by virtue of its intellectual impressiveness but by a sort of ethereal transmission of a psychic, spiritual fluid, so to say. When he spoke in public, he would resign himself to a higher power and not even think what he was going to say and would stand fixed like a statue, his nerves vibrating in response to a divine rhythm and we felt as we heard him that he had simply kept his psychic senses open and was just repeating automatically what he heard uttered by some invisible Power at his ears. This is the secret of the power and the force of his words, written or spoken, meek as a lamb in the ordinary pursuits of life, he roared as a lion, a man Divinely inspired, when he had to work as a public man. This even balance between the two extremes was the great secret of his pupularity and his power over the politically-minded, middle-class intelligentsia and specially over the patriotic youths of the country."

At that time a new party was being formed in the Congress against the Moderates; Sri Aurobindo joined that party when he came to Bengal. The goal of the Moderates was to gain Dominion Self-government after one or two centuries. That new party openly declared Swaraj or independence as their objective, and it is the conflict that thus arose between the two parties that completely changed the course of Indian politics. The newly started English Daily *Bande Mataram* was adopted as the organ of this party and Sri Aurobindo took charge of it. Here also we find that Sri Aurobindo kept himself in the background as much as possible; to work silently from behind was always his principle.

In the beginning he was not delivering lectures in public meetings and conferences; he did not want to come forward as a leader before the public. He persuaded his party to put forward Lokmanya Tilak as the all-India leader. Rabindranath referred to him thus in his famous poem on Sri Aurobindo:

For you not honour,
Not riches, not happiness, no meagre gift,
You have never asked for any small favour; for begging,
You never stretched trembling hands; you are awake
Only for full perfection, free from all limitations.

The *Bande Mataram* was almost unique in journalistic history in the influence it exercised in converting the mind of a people and preparing it for revolution. Very quickly it had an all-India circulation. India recovered her soul, as it were, through this paper. It did not last for long. Sri Aurobindo conducted this paper from 1907 until his arrest in 1908, and within this short time it brought about a radical change in the political thought of India; the stamp that was put on it at that time has lasted through all vicissitudes. Professor Jyotishchandra Ghosh writes: "The paper was also full of thoughtful articles on Indian culture and its highly spiritual tone was in direct opposition to the rank materialistic outlook on life preached and advocated by the West . . . He also led back the nation from the delusion and mirage of Western materialistic civilisation and culture to the self-fulfilling spiritual culture of Asia. It was mainly through his exertions that moderatism became a dead cult in Bengal."

For an article reproduced in *Bande Mataram*, a charge of sedition was brought against Sri Aurobindo. It is remarkable that the Government prosecuted him three times, and every time he was proved innocent.

When the Bande Mataram case was going on, Sri Aurobindo did not reply to the questions that were put to him in the court: In this way, he justified his title of "the silent man." To satisfy the demands of law, he at last gave a written statement in self-defence. Sri Aurobindo was acquitted of this charge. So long he was working from behind, this case pushed him to the front. As at this time other leaders were either imprisoned or deported, he had to take up the leadership openly; it is only then that, for the first time, he addressed a public meeting.

Sri Aurobindo presided in the meeting of the Nationalists that was held in Surat in 1907. It is there that due to a fight between two equally strong parties, the Congress was smashed. Sri Aurobindo was not merely a leader of thought and an idealist; during the short time he was in politics, he gave unmistakable proof of his political ability. In order to free the Congress from the influence of the Moderates, it was necessary to break the Congress and he had not the least hesitation to do it. But he did not resort to destructive

methods simply for the sake of destruction: he knew that there would be a new creation through this destruction, the Congress would get a new body, a new life. The Congress was finally captured by the Nationalist party, declared independence its aim, organised itself for action, led almost the whole nation into acceptance of its leadership and eventually formed the first national Government in India and secured from Britain acceptance of independence for India. All this was foretold by Sri Aurobindo in the *Dharma-patrikā*, such was the political foresight of Sri Aurobindo.

We have heard from those who saw Sri Aurobindo at Surat that he was very serious and inward-turned. The battle with the Moderates began with the election of the President for the Surat session of the Congress. About this incident Barindrakumar wrote later: "When the Congress was resounding with angry shouts of assault and chairs, lathis and shoes were violently flying from all sides, Sri Aurobindo was seen sitting calmly in his place, there was not the least sign of agitation in him."

In May, 1908, Sri Aurobindo was arrested on a charge of being complicated in the revolutionary conspiracy of his younger brother Barindrakumar and for one year he was tried in the famous Alipur Bomb case. We give here in brief the statement Sri Aurobindo gave in that case in self-defence through his Counsel: "The whole of my case before you is this. If it is suggested that I preached the ideal of freedom to my country which is against the law, I plead guilty to the charge . . . . . If it is an offence to preach the ideal of freedom, I admit having done it . . . . . I have adopted the principles of the political philosophy of the West and I have assimilated that to the immortal teaching of *Vedantism*. I felt I was called upon to preach to my country to make them realise that India had a mission to perform in the comity of Nations. If that is my fault you can chain me, imprison me, but you will never get out of me a denial of that charge. I venture to submit under no section of the law do I come for the preaching of the ideal of freedom."

The police had made such preparations against Sri Aurobindo in this case that no one could hope that he would be released. But Providence arranged for his release and

Chittaranjan Das* came to defend his case. Sri Aurobindo himself said afterwards: "He came unexpectedly,—a friend of mine, but I did not know he was coming. You have all heard the name of the man who put away from him all other thoughts and abandoned all his practice, who sat up half the night day after day for months and broke his health to save me—Srijut Chittaranjan Das. When I saw him, I was satisfied, but I still thought it necessary to write instructions. Then all that was put away from me and I had the message from within, "This is the man who will save you from the snares put around your feet. Put aside these papers. It is not you who will instruct him. I will instruct him." Chittaranjan with wonderful legal knowledge and intelligence shattered all the evidence brought against Sri Aurobindo. At the end of the trial his memorable address to the jury ended with these prophetic words: "Long after this controversy is hushed in silence, long after this turmoil, this agitation ceases, long after he is dead and gone, he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone, his words will be echoed and re-echoed not only in India, but across distant seas and lands."

After his release from the Bomb case, Sri Aurobindo turned his attention to rebuild the Nationalist party. But after working for some time, he gave up all connection with politics in response to an inner call and, going to Pondicherry, became absorbed in Yoga. About this he wrote in one of his letters that he went away because he did not want that anything should interfere with his Yoga sādhanā, and about this he had received a clear injunction. He completely cut off all connection with politics. But before doing this he knew from within that the work he had begun would be carried on by others on lines conceived by himself and that the movement he had initiated would be surely crowned with victory even without his personal work or presence. When in 1926 I came to Pondicherry and asked Sri Aurobindo about the independence of India, he replied, "The independence of India is a thing decreed, but that time has not yet come." In reply to a question, how the

*This eminent lawyer gave up his very lucrative practice in 1921 to join Mahatma Gandhi's Non-Co-operation Movement and acquired the name "Deshbandhu" (Friend of the Country).

independence of India would come, the Mother said to me, "World circumstances would take such a turn that the British will themselves hurriedly give independence to India and go away." Asked about some of the events that would happen before India got independence, the Mother said, "The Japanese fleet will come to the Indian ocean." On the 15th August, 1947, the birth anniversary of Sri Aurobindo, India was independent.

Spiritual Life

At that time most people thought that the Yoga to which Sri Aurobindo devoted himself in solitude after retiring from the field of work, might bring liberation or *siddhi* to him, but that would be of no avail to the country or the world at large. The country had, so they thought, for good lost him about whom Rabindranath had written:

"You are the personification of the soul of our country."

But now there has come a definite change in the opinion of men about Sri Aurobindo. Many have begun to realise that the great sādhanā in which Sri Aurobindo had been engaged for a long time with a unique devotion was not merely for the good of the soul of himself or a few disciples, not even merely for India, it was for the whole world, for the whole of humanity.

In this connection it should be noted first that Sri Aurobindo's Yoga is nothing absolutely new, it is essentially the same as has been held as the ideal in India from times immemorial. Through the influence of Western civilisation, people had lost faith in spirituality, and even those who had that faith, cherished very crude and narrow ideas about Yoga. Sri Aurobindo, through his unique sādhanā, has presented that ancient Yoga in a new light, giving it a form suitable to modern times. The narrowness that had overtaken Yogasādhanā in the age of the Gītā was to a certain extent repeated in our times. At that time the idea became very strong that there could be no reconciliation between Yoga and practical life, between spirituality and worldly work. But there is really no conflict between Yoga and worldly work, rather it is Yoga which is the true skill in work, *Yogaḥ karmasu kauśalam*. It is only by Yoga that our natural powers and faculties can get their fullest and

highest perfection. "Therefore arise, get thee glory, conquer thy enemies and enjoy an opulent kindom."

But this teaching of the Gītā could not exercise its proper influence on the life of India. The interpretation which Shankara gave of the Gītā on the basis of his own Māyāvāda turned the Gītā into a scripture for world-shunning saints. Māyāvāda also contains an element of the highest truth—this world is transient and unhappy, all who have come here should make the search of the Self and the Divine, the true goal of their life. This truth underlying Māyāvāda has been unequivocally asserted by the Gītā but the Gītā does not, like Shankara, preach the renunciation of life and action, but has shown the way how one can, after realising the Divine by Yoga sādhanā, live in the world and do all necessary works, *sarvakarmāṇi*. Materialistic Europe furnishes a glaring example of the dreadful consequences of accepting the worldly life without at first finding the Self or of even denying the very existence of God. On the other hand, the deplorable consequences of the indiscriminate preaching of Māyāvāda or the illusoriness of the world and of turning people away from the world and its activities, have been very well illustrated in the extreme downfall of India in national life. If humanity is to be saved, we must return to the ideal of the Gītā,—established in the spiritual consciousness, the divine consciousness within, one has to accept the outer life and the world in a divine way. This is the goal of the Yoga of Sri Aurobindo, the Life Divine.

If one wants to realise that, he must devote himself to the Divine renouncing everything else, *sarvadharmān parityajya;* family, country, society all must be relentlessly given up in the sole pursuit of the Divine. One must serve only the Divine and nobody and nothing else, for the ego is the root of all bondage, conflict and suffering in life. If we work with the idea of "my family", "my country", "my community" that egoism will be strengthened and as a consequence the conflict between individual and individual, country and country, community and community becomes inevitable. Under the influence of this egoism we regard ourselves as separate from everything else in the world and that is the fundamental ignorance. The truth is that in our fundamental being we are one with God, one with all other beings, *sarvabhūt'-ātmabhūtātmā*. Only when man rises

above the ego and is established in the true knowledge of the Self, real liberty, equality and fraternity can be established in human society. All efforts to organise the outer life of man without first settling his inner life is bound to fail.

"What is necessary is that there should be a turn in humanity felt by some or many towards the vision of this change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. That trend is not absent and it must increase with the tension of the crisis in human world-destiny, the need of an escape or a solution, the feeling that there is no other solution than the spiritual can not but grow and become more imperative under the urgency of critical circumstance. To that call in the being there must always be some answer in the Divine Reality and in Nature." (*The Life Divine*). To show to the world the way of this realisation has been the undertaking of Sri Aurobindo.

The first thing needed is a genuine faith in spirituality. The wonderful progress of materialistic Science made people neglect spirituality and turn more and more to science and reason. But the upheaval of Nazism in Germany has opened the eyes of the world to the dire consequences of Science divorced from spirituality.

Sri Aurobindo retired from public life and arrived at Pondicherry on April 4, 1910. At Pondicherry, from this time onwards Sri Aurobindo's practice of Yoga became more and more absorbing. He dropped all participation in any political activity, refused more than once a request to preside at the sessions of the restored Indian National Congress and made a rule of abstention from any public utterance of any kind not connected with his spiritual activities or any contribution of articles or writings except what he wrote afterwards in the Arya. But this did not mean, as most people supposed, that he had retired into some height of spiritual experience devoid of any further interest in the world or in the fate of India. It could not mean that, for the very principle of his Yoga was not only to realise the Divine and attain to a complete spiritual consciousness, but also to take all life and all world activity into the scope of this spiritual consciousness and action and to base life on the Spirit and give it a spiritual meaning. In his retirement

Sri Aurobindo kept a close watch on all that was happenning in the world and in India and actively intervened whenever necessary, but solely with a spiritual force and silent spiritual action. Twice however he found it advisable to take in addition other action of a public kind. The first was in relation to the second World War. At the beginning he did not actively concern himself with it, but when it appeared as if Hitler would crush all the forces opposed to him and Nazism would dominate the world, he began to intervene. It was this reason also that induced him to support publicly the Cripp's offer and to press the Congress leaders to accept it. The absence of any public intervention in politics or other external events has never meant for Sri Aurobindo an absorbed withdrawal from the world and life or cessation of all dynamic activities in favour of a life of inner contemplation and an abstracted spiritual existence.

Sri Aurobindo passed away in the early hours of the morning at 1-26 A.M. on the 5th of December, 1951. Even the people living in the Ashram did not know that he was suffering from any serious illness.

THE BULL OF ASOKA

By

DR. CHARLES FABRI

VISITORS to the National Museum of India, housed in the former Viceroy's House, now called Rashtrapati Bhavan, enter by that impressive large staircase in front that is uesd by the Head of the State for ceremonial occasions. Few Museums of the world have a more grandly conceived main entrance.

At the head of these enormous steps, on the portico, stands, however, an ancient monument that by sheer virtue of its size, its magnificent proportions, its remarkable originality, its dignified sculptural qualities, quite apart from its intrinsic historical value, crowns, as it were, the entire impressive ceremonial staircase; for it is one of those rare achievements of human artistic activity-a monument that one cannot pass without stopping in amazement and admiration. It is the top portion of one of the Emperor Asoka's memorial pillars.

All that is left of this gigantic monolithic pillar is the capital, a decoratively designed lotus flower hanging downwards, over which is a rope-shaped ornament, followed above by a circular disc with a delightful decorative pattern that forms a charming frieze; and the whole is crowned by a standing bull of the so-called Brahmani breed, the humped bull of India, erect, alert, looking quietly into the world, conscious of its bullish strength. When this was erected, in the third century before Christ, at Rāmpurvā, by order of His Majesty, the Emperor Asoka, it stood high on top of a vast pillar, the plain, round, polished shaft of which was inscribed with the kindly instructions of the Emperor exhorting his subjects and his officers to be good, honest and devoted to the service of each other.

It was a new type of religion. Brahminic Hinduism of those days insisted on ritual and prayer and self-mortification. Buddhism brought into prominence the novel idea

that ritual, prayer and self-mortification are of no importance; the most important thing was to have good thoughts, to speak loving words, to perform kind deeds. And as the new religion was such a strong departure from the older faith, so the art too, naturally, brought in innovations.

Up to that day, it appears, hardly anyone carved images in stone. There were, of course, images among the ancient Hindus, but they were mainly of wood and fired clay (terra cotta), such as the potter used. It was in the days of the Emperor Asoka that images were first carved out of stone. And as this was a new kind of technique, employing a new kind of material, it is only natural that the Emperor looked for assistance in a neighbouring country, where this kind of work was a highly accomplished art. Even today, we import "experts" from other countries when we introduce new techniques. And thus Asoka who was very much of an internationalist and who had sent many emissaries to neighbouring countries, received his technical experts for this stone sculpture from the neighbouring country of Iran.

We have no written evidence for this, but that is of little importance. Far more convincing are the monuments themselves than any written document could be.

These pillars are based entirely on the contemporary and earlier pillars used by the Persian emperors, the Achaemenid dynasty, in their palaces. In Persepolis, visited by Asoka's envoys, hundreds of pillars are still standing, many of them going back to the fifth century B.C., others of the times of Asoka; and every important element employed by Asoka's stone carvers is found again and again, in these Achaemenid pillars, in some form or the other.

There is the high polish that turns the stone almost into marble: a remarkable and unusual technique, never before used in India, and, curiously enough, disappearing in India very soon after the death of Asoka. There is the lotus capital, used in Persia for two hundred years in almost exactly the same shape, the same decorative arangement, as the later work of Asoka. Every motif on the decorative frieze goes back to Achaemenid floral ornaments: the palmette, that small, symmetrically designed palm motif; the acanthus design, with its spreading, curling foliage; and finally the little rosettes, uesd in the same arrangement to separate the other floral ornaments, in Persepolis, in Susa and in other

palaces of the old Persians. And finally, the bull on top: most typical of Persepolitan animal design, where the palaces of the Kings Darius, Xerxes, Araterxes and others, are rich in numberless bull-capitals.

But when all that is stated, there still remains the remarkable fact that there is no monument at all anywhere in Iran that looks like Asoka's memorial pillars. With wonderful ingenuity, the Indian artist adopted a great deal from his Iranian brother-sculptor and turned it to his own use, changing its pattern to fit his own purposes, adapting Iranian ideas to suit Indian (and Buddhist) aims. Indeed, when it is considered that technically everything came from abroad, it is surprising how original these Asokan pillars are. Here, in fact, is an example how to learn from abroad without becoming slavish imitators.

For one thing, the pillars of Asoka stood by themselves, as memorial pillars, to carry the edict, the orders, the instructions of the emperor, for the benefit of his subjects: not to support the roof of his palace, not made for his own comfort, his own luxurious living, to ornament his own gorgeous, expensive palace, built with the sweat of slave labour. What a contrast! The pillars of the Achaemenids are for their own glorification, for their own, personal, selfish luxury; whereas the pillars of Asoka are spread all across India, at important crossing places, where great highways meet, for the edification and improvement of millions of his beloved subjects, unselfishly thinking of their happiness, their benefit, their salvation.

Being lone-standing pillars, with no roof to support, the topmost member, the animal figure, has a different rôle to play in Asoka's pillars. In Persepolis we usually had two bulls, facing in opposite directions, joined halfway at the waist, and thus acting as brackets to support the beams of the roof. They were formally conceived, that is, ornamental, like the lotus or the other floral designs. It was just a pillar capital ending in a bracket that shapes itself into these formal bulls.

Asoka's pillars are crowned by animal figures of profound symbolic meaning. Far from being unimportant decorative devices, these animal figures are Buddhist symbols, symbols of a faith that stirred the Emperor and changed his whole course of life, his entire mentality. The four animals:

ASOKA'S BULL CAPITAL

ELEPHANT FROM PALAMPET TEMPLE, HYDERABAD

the lion, the bull, the elephant and the horse, are the same symbols used on the famous Sarnath capital, now adopted as India's national emblem: on the top is the lion, and between the Wheels of the Dharma are again the lion as also the other three creatures, the bull, the horse and the elephant. A glance at these animals on the Sarnath pillar suffices to show that the conception and execution of these is utterly different from the formal animals, merely parts of a structure, made by the Persian masters. Nothing in antiquity excels the quality of the running horse or the majestically moving, pachydermatous elephant, or the fine, upstanding humped bull: that characteristically Indian beast, absolutely unknown outside India in those days. The Indian sculptor, being a Buddhist, felt an affinity, a love, an affection for these animals such as only a Buddhist can feel. The result is a realism, but a realism lifted to greater aesthetic hights by the simplification of forms.

The Rāmpurvā bull capital, without a shadow of doubt, is the finest crowning of any Asokan pillar. Here, one feels, the Indian Buddhist sculptor has expressed a feeling for the animal world that only a Buddhist can understand. Near to nature, animated by compassion and love for all sentient beings, only an artist to whom the world of living beings is a world of unity, in which the line of demarcation between animals and men is hardly discernible, could have carved a noble bull of such magnificent conception as this one. This is not a "lower order" of beings. This is as noble and fine a creature as any of us can be. In this carving, the artist expressed his admiration for the primordial strength, the great power, the gentle, dignified nature of the bull, king of beasts; and because it is an expression of such definite sentiments, it is correct to say that this is "expressionist" art. The forms are simplified, the details are slurred over, the *essence* of bullishness is brought out, in a monumental form. If this figure were half its size, it would still be monumental in conception. As it is, it is slightly smaller than life-size, yet it gives the impression of gigantic proportions.

And thus, by a transformation only possible to great artists, the motifs and elements learned from the Persian stone-masons have been changed into purely Buddhistic, purely Indian creations. The pillars of Asoka, the first great stone carvings in the history of Indian art, are outstand-

ing examples of India's age-old capacity of learning from neighbours and foreigners, and yet somehow, in the crucible of their deep thought and feeling, absorbing these alien motifs only to recreate them in a form completely Indian and original.

TRENDS OF RELIGIOUS THOUGHT IN PRE-NINETEENTH CENTURY INDIA

By

DR. KALIKINKAR DATTA, M.A., PH.D.

RELIGION in the sense of Dharma formed the very soul of Indian civilisation since the days of remote antiquity. Its influence on thought, culture and character of the people was highly potential. Hindu civilisation was not parochial or narrow in outlook. It had immense assimilative potentiality by virtue of which it embraced within its fold men of other faiths from foreign lands such as the Greeks, the Sakas, the Gurjaras and the Huns. Though Hinduism could not completely absorb Islam in India, one of the effects of mutual contact between the two was the rise of liberal movements under some saintly preachers—Ramanand, Vallabhacharya, Chaitanya, Namdeva, Kabir and Nanak—all of whom, with some differences in details, were exponents of the Bhakti cult. They preached the fundamental equality of all religions, unity of God and emphasised on love of fellow beings and intense devotion to God as the true means of salvation.

In fact, an attitude of toleration towards other faiths and adaptation to changing environments and conditions formed two characteristic features of Hinduism even in the eighteenth century in spite of general insecurity in the country due to administrative anarchy. Most of the European writers of the eighteenth and early nineteenth century were impressed by the prevailing spirit of religious toleration in India and there was no communal bitterness to mar the harmony amongst the common members of the different faiths. Writing in the mid-eighteenth century, Grose observed: "As to that spirit of toleration in religion, for which the Gentoos (Hindus) are so singularly distinguished, it is doubtless owing to their fundamental tenet of it, of which the purpose is that the diversity of modes of worship is apparently agreeable to the God of the Universe; that all prayers put to him from man, are all equally acceptable and sanctified

to him....." [1]. Referring to the south-west peninsula, the Dutch traveller Stavorinus, who visited India between 1765 and 1771, remarked: "These three distinct nations, the Moors (Muslims), the Gentoos (Hindus) and the Parsees, whose religions are wholly different from each other, exercise the greatest toleration and indulgence in this respect, towards one another; no one is molested on account of his religion....." [2]. The small Jewish community in Malabar got no opposition from any quarter in freely following their tenets [3]. William Henry Tone, employed in a regiment of infantry under the Peshwas, remarked regarding Poona about 1779: "In Poonah, which is the metropolis of the (Maratha) Empire, and the seat of Brahminical authority, there are many mosques and one Christian church, where the votaries of both religions may offer their devotions without any hidrance or molestation" [4]. The famous indologist H.H. Wilson observed in the course of an address delivered by him in 1840: "The Brahmans who compiled a code of Hindu Law, by command of Warren Hastings, preface their performance by affirming the equal merit of every form of religious worship; contrarities of belief, and diversities of religion, they say, are in fact part of the scheme of Providence; for as a painter gives beauty to a picture by a variety of colours or as a gardener embellishes his garden with flowers of every hue, so God appointed to every tribe its own faith, and to every sect its own religion, that man might glorify Him in diverse modes, all having the same end, and being equally acceptable in His sight"[5].

Beneath the ruffled surface of politics in the medieval period, there flowed a genial current of mutual harmony and toleration among the members of the Hindu and Muslim communities in other spheres of life besides religion, such as society, culture and art. The spirit of toleration found expression in the growing veneration of the Hindus for Muslim saints, specially of the mystic school, and a corresponding Muhammadan practice of venerating Hindu saints,

[1]Grose, *Voyage to the East Indies*, Vol. I, p. 183.
[2]Stavorinus, *Voyage to East India*, Vol. III, p. 60.
[3]*Ibid*, pp. 224-25.
[4]*Asiatic Annual Register*, 1799, Miscellaneous Tracts, p. 125.
[5]H. H. Wilson, *Essays and Lectures on the Religion of the Hindus* (1862), Vol. II, p. 82.

and it had already led to the evolution of the worship of Satyapir (the True Saint) by Hindus and Muslims alike, which continued in this period. Quite naturally, due to long association the members of the two communities had imbibed each other's thoughts, customs and some social practices too. Muslim rulers and grandies enjoyed the Holi festival as Hindus joined the Muharram processions; some Muslims offered Puja in Hindu temples, as some Hindus offered *sirni* at Muhammadan mosques[6]. It is said that on his death-bed Mir Jafar drank a few drops of water poured in libation over the idol of Kiristeswari near Murshidabad[7]. There was a splendid manifestation of Hindu-Muslim rapprochement in literature. Muslim writers continued to write in vernaculars on subjects of Hindu life and tradition as Jayasi had done on Padmini in the sixteenth century, and Aloal who flourished in Bengal during the 17th century, translated into Bengali the Hindi poem Padmavat (written in 1521 A.D. by Pir Muhammad) and also wrote several poems on Radha and Krishna[8] as many other Muslim writers did in the eighteenth century[9].

The general body of the Hindu population followed the old forms and practices of religious worship. The two ancient cults of Shiva and Vishnu, with many of their sub-cults which sprang up in course of time, had their followers spread over the country, the influence of the respective sects varying in different parts of it. The followers of Chaitanya formed an important religious sect in Bengal and Orissa. A minor section of them, called the *Sakhi-bhāva Vaishnavas*, with their chief seat at Jangalitola in the district of Malda in Bengal, dressed like girls, assumed female names, danced in honour of God and acted as "religious guides for some of the impure tribes"[10]. A few of this branch were found also at Jaipur and Benares[11]. Adherents of other sects, *viz.*, the Ramanujis, the Ramanandis, the Kabirpanthis, Nanakpanthis, Radhavallavis etc. could be

[6]D. C. Sen, *History of Bengali Language and Literature*, p. 793.
[7]*Siyar-ut-mutakherin*, Vol. II, p. 558.
[8]D. C. Sen, *History of Bengali Language and Literature*, pp. 622-24.
[9]K. K. Datta, *Bengal Subah*, Vol. I, p. 98.
[10]Martin, *Eastern India*, Vol. III, p. 177.
[11]Wilson, *Sketch of the Religious Sects of the Hindoos*, Vol. I, p. 176.

found in different areas. Worship of the Sun God [12] was very much prevalent in Bengal and Bihar [13] and the worshippers were called Saurapatas or Sauras. There were also the Ganapatyas or worshippers of Ganesha. The worshippers of Sakti "the power or energy of the divine nature in action" were many, and worship of the mother-goddess, Durga, Kali, Tara and Manasa was very popular in Bengal and in the eastern districts of Bihar [14]. There were also many Tantric worshippers in the south and the north, particularly in Mithila and in Bengal as well in Kamrup (Assam). Their principal rules or formulae were derived from works called Tantras [15] and several Tantra works were written in Mithila and Bengal during this period.

Besides the older religious sects of the early medieval period, there sprang up during the period under review some new ones. With very few exceptions which were either of an eclectic or monotheistic nature, the rest of the latter were Vaishnava sects and their founders belonged mostly to the non-Brahmanical castes. There was one feature common to nearly all these sects, *viz.*, Guru-worship. Of these, the Charan Dasi sect was founded about the year 1750 by Charan Das, who was born in 1703 in the village Dehra or Dahra in Alwar. He preached the worship of Krishna and Radha, and admitted men and women of all castes as his disciples [16]. The Karta Bhaja sect was founded at the beginning of the 18th century by an ascetic named Aulechand. He preached in various parts of the district of Nadiya in Bengal till his death in 1769 and had among his disciples one Ramsaran Pal of the Sadgopa caste and an inhabitant of Ghoshpara near Naihati. He made no distinction of caste and had among his followers Hindus as well

[12]Martin, *Eastern India*, Vol. I, p. 152 & pp. 198-206; Vol. II, pp. 487-90: Vol. III, p. 176. Also Wilson, *Sketch of the Religious Sects of the Hindoos*, Vol. I, pp. 31-33.

[13]Martin, *Eastern India*, Vol. I, p. 167.

[14]*Ibid*, Vol. III, pp. 167-168 & pp. 452-524.

[15]Monier Williams, *Religious Thought and Life in India*, Part I, pp. 204-205.
Wilson, *Essays and Lectures chiefly on the Religion of the Hindoos*, Vol. II, p. 77.

[16]P. N. Bose, *Hindu Civilisation during British Rule*, Vol. I, Chapter IV; H. H. Wilson, *A Sketch of the Religious Sects of the Hindus*, Vol. I, pp. 176-181.

as Muslims. He had ten commandments: 1. Do not commit adultery. 2. Steal not. 3. Kill not. 4. Have no adulterous thought. 5. Do not wish for other's property. 6. Do not wish to kill. 7. Do not tell an untruth. 8. Do not use bad language. 9. Talk not meaninglessly. 10. Talk not uselessly.

The Spashtadayaka sect, confined to Bengal, is described to have been founded by Rupram Kaviraj, a disciple of Krishna Chandra Chakravarty of Saidabad in the Murshidabad district. The Vaishnavas of this sect did not admit the divinity of the Guru and its male as well as female followers lived together in the same *math* or monastery as brothers and sisters. In this sect also there was no distinction of caste and the chief marks of its followers were "a shorter *tilaka* than that used by the other Vaishnavas and a single string of *tulasi*-beads worn close round the neck".

The Swami Narayan sect, which originated as a protest against the corruptions of the Ballabhacharis, had its stronghold in Gujrat. Its founder, Sahajananda Swami, was born at Chapai, a village in Oudh, in 1780 but leaving this place he went to Gujrat where by piety and sincerity he gathered a large number of followers around him. Jetalpur, twelve miles south of Ahmedabad, and Wartal, about four miles to the west of the Baroda railway, became the famous centres of his preaching[17]. The Paltu Dasi sect was founded about the close of the 18th or at the beginning of the 19th century, and was named after Paltu Das (1757-1825), who was a disciple of an ascetic named Gobin Saheb. The proper expression of salute among the Paltu Dasis was "Satya Ram" (Rama is True). The Apapanthi sect came into existence at the same time as the Paltu Dasis and its founder was Munna Das, a goldsmith by caste. His *gaddi* exists at a place called Madava, west of Oudh. Another preacher of the time, Garibdas, was born in 1717 A.D. in a Jat family in the village Churani in the Rohtak district of the Punjab. He was deeply influenced by the ideas of Kabir, was opposed to external ceremonialism, emphasised on love and devotion of a man's inner self as the true ways of salvation and made no distinction of caste or creed. Such cosmopolitanism also characterised the followers of the Sivanarayan

[17]Monier Williams, *Religious Thought and Life in India*, Part I, p. 149.

Sampradaya, whose founder Sivanarayan was born in a Rajput family at the village of Chandawan in Balia district. He was a believer in pure monotheism and was strongly opposed to idolatory. He and his followers laid stress on faith, purity of mind, good character, restraint, equality and fellowship as indispensable requisites for man's spiritual elevation. He was a prolific writer and eleven works in Hindi verse are ascribed to him [18].

Another liberal religious preacher of this period was Dariya Saheb of Bihar, a devotee of what he called *"Satyanama"* (true name). Dariya Saheb, son of Piran Shah, a Sufi thinker, was born at Dharkandha near Dumraon in the Shahabad district probably in 1700 A.D. and died in 1780 A.D. He is said to have been influenced chiefly by the teaching of Kabir and his sect also represented the very great influence of some Sufi thought on Indian minds. It did not recognise the external formalities of religion, such as worship of idols or *avatars* or caste distinctions, and its followers strictly refrained from drinking, taking animal food etc. Almost a contemporary of this saint of Bihar was Daria Saheb Marwari of Marwar (born 1676, died 1758), a liberal preacher, who had followers in Rajputana.[19]

The Balarami sect was founded by Balaram Hari of a very low caste and an inhabitant of the village of Meherpur in the district of Nadiya. Being a man of parts, he gathered round him some disciples who regarded him as an incarnation of Vishnu. The Balaramis recognised no distinction of caste and were opposed to idolatory.

Of the two branches of the Satnami sect, one flourished in northern India and the other in the Madhya Pradesh. The former was renovated in 1750 under the guidance of Jagjiwan Das, who was an inhabitant of Oudh.[20] He wrote several works in Hindi, the best of these, entitled *Gyan Prakash*, being composed in 1761. The creed of the Satnamis was a sort of pantheism and they addressed God as "the true name" (satnam). The second branch of the Satnami sect flourished a few years later in Madhya Pradesh where its

[18]Grierson, *The Modern Vernacular Literature of Hindustan*, p. 86. Wilson, *A Sketch of the Religious Sects of the Hindus*, Vol. I, p. 359.

[19]K. M. Sen, *Bhāratīya Madhyayuge Sādhanār Dhārā*.

[20]Monier Williams, *Religious Thoughts and Life in India*, Part I.

followers were the Chamars of Chattisgarh. Ghasi Das "an unlettered and thoughtful Chamar, was deeply impressed with the degraded condition of his community, who were strongly addicted to drink and other vicious habits. He gradually acquired considerable influence by his wisdom and high moral character and gathered round him a handful of devoted followers." Thus he founded the Satnami sect in that area, and became its Guru. Its followers were purified of various abuses. They also protested against idolatrous practices.[21] The Ramsanehi (Ramsnehi), an indigenous monotheistic sect, owed its orign to Ramcharan who was born in 1719 A.D. at the village of Surasena in Jaipur. Because of his strong opposition to idolatory, he was subject to persecution by the Brahmanas of his village and so he went away to Udaypur where also he met the same fate. So he took shelter with the Raja of Saahpur. He died in 1798. He had lay as well as monastic disciples spread over western and northern India. The latter were enjoined to lead a life of celibacy and asceticism and to devote themselves to study as well as to cultivate such virtues as charity, mercy, etc.

There flourished also some other religious thinkers and preachers whose teachings marked a harmonious blending of Hindu and Muslim religious ideas and practices and some of them were very much influenced by the liberal doctrines of Súfism. They were Yari Shah (probable date 1668—1725), a sufi devotee and his disciples Bullah Saheb, Sufi Shah, Sekhan Shah, Hast Muhammad Shah, Keshav Das (probable date 1693—1768), Gulab Saheb (a disciple of Bullah and originally an inhabitant of Ghazipur), Bhika (born in 1720 A.D. at Khanpur in the Azamgarh district and a disciple of Gulab Saheb), Bhika's disciple Govinda Saheb (an inhabitant of Faizabad), and Paltu Saheb who was a disciple of Govinda. All these preachers laid intense emphasis on mutual love and toleration and were opposed to rituals or scripturalism.

Dedhraj, born in 1771 A.D. in a poor Brahman family at the village Dharsu in the Narnol district, was another important religious preacher. Followers of his sect, scattered in Jhajpur, Narno and Gurgaon, regarded God as One, All Beautiful, Incomparable and All-pervading. They had no faith in image worship or regard for caste rules. They

[21] P. N. Bose, *op. cit.*, Vol. I, p. 118.

recognised the equal right of men and women in religious worship and raised their voice against *purdah*. They preached common fellowship of all religions. Even in some of the devotional religious songs of Ram Prasad Sen, a devout worshipper of Goddess Kali, who lived in Bengal in the eighteenth century, one gets occasional condemnation of image worship and rituals and also a note of monotheism. We read as follows in his songs;

(*a*) "O man, why are you so thought-ridden?
Sit in meditation remembering Mother Kali.

If you worship with grandeur, you will develop pride;
So meditate in solitude
So that none may know.

What is the need of making idols of metal, stone or clay?
You make an image and place it on the throne of your heart.

What is the need of sunned rice, ripe bananas and other offerings?

You satisfy her with your devotion.
What is the need of a chandelier or other illumination?
Gems of the mind can be illuminating enough.
What is the need of sacrificing sheep, goats and buffaloes?

You should rather sacrifice the six *Ripus* on the altar of Kali.

Prasad says that it is better
To submit the mind to her feet
Clapping and making shouts of JAI KALI
Than to beat drums and make unnecessary noise.

(*b*) O man, you still have your illusion.

You are drunk with power
And feel that Hari and Hara are separate;
You do not understand the quintessence
Of Brindāban and Kāshidhām.

You delude yourself, and are whirled
By the wheel of this world;

You feel the Jumna and the Ganges are separate;
And you fail to work understanding the significance
Of the sword and the flute.

Prasad says that this worship is fake—
This worship in uproar—
When you separate Krishna and Shyāmā
And prove a blind man in spite of your eyes."

Taking into considerations the existence of these various religious sects, H.H. Wilson observed in February, 1840: "There are several sects that have abandoned all worship of idols, that deny the efficacy of faith in any of the popular divinities and question the reasonableness of many of the existing institutions: they substitute a moral for a ceremonial code, and address their prayers to one only God * * * * * they prove that the people are not all satisfied with the superstitions of their forefathers and that some among them are inclined to enquire and think, and determine for themselves.[22] The spirit of independent enquiry into the prevailing state of things was not indeed foreign to India. "The germ is native to the soil; it has been kept alive", wrote Wilson about 1832, "for ages under the most favourable circumstances and has been apparently more vigorous than ever during the last century". Rammohan Roy, who appeared as the herald of a new age, and a noble representative of this spirit of toleration, harmony and synthesis, effected its marvellous mingling with some of the new forces that were penetrating into India as a result of her contact with world culture and thought.

Emphasis on rituals and ceremonies, degeneration and undue influence of the priesthood, especially at important centres of pilgrimage like Banaras[23] and Gaya,[24] growing worship of a large number of popular gods including Grama-Devatas or Devis (village deities), were also some other

[22]H. H. Wilson, *Essays and Lectures chiefly on the Religion of the Hindus* (London, 1862), Vol. II, p. 76.

[23]*Proceedings of the Indian Historical Records Commission*, Vol. IX, pp. 67-68.

[24]Martin, *Eastern India*, Vol. I, p. 65.

features of Indian religious life in the eighteenth century. This is what led some of the contemporary European writers to reckon the number of Hindu gods and goddesses at more than thirty crores.[25] It may be true that in certain respects religion and society had become static through the operation of some uncreative forces. There is no doubt that in the course of centuries some corruptions and abuses had crept into the fold of religion, and popular belief in the efficacy of magic, witchcraft, etc. had grown. But one cannot agree with the prejudiced views of some English contemporaries like Grant[26] or Martyn[27] or the uncritical observations of most of the contemporary Christian missionaries in India, about Indian religion and morals of the time. One of them went to the length of making the monstrous observation: "All your Gods are nothing but demons; you will go to hell to expatiate in eternal flames the crime of your idolatory"[28] Ward wrongly remarks: "Here every thing that assumes the appearance of religion ends (if you could forget its impurity) in an unmeaning ceremony and leaves the heart as cold as death to every moral principle."[29]

This is true that during the transitional years of the eighteenth century, virtual collapse of governmental authority at the centre and in the *subahs* of the moribund Mughal empire, debased character of the bulk of the nobility in and around the court, and unscrupulousness as well as inordinate greed of other sections of the aristocracy, were gnawing at the vitality of Indian civilisation. In this demoralised atmosphere, progressive and inspiring ideals for elevation of the moral and intellectual standards of the people were for the most part receding into the background so far as these circles were concerned. It was fortunately in the territories of some enlightened local rulers[30] that the light of culture still

[25]Forbes, *Oriental Memoirs,* Vol. I, p. 213.

[26]Sir Charles Grant, who after serving in the commercial branch of the Company during 1773-1793, became subsequently a Director of the Company. In 1797 he submitted to the Court of Directors a prejudiced report which he had prepared in 1792.

[27]Smith, *Life of Henry Martyn,* p. 163.

[28]Dubois, *Letters on the state of Christianity,* p. 16.

[29]Ward, *A View of the History, Literature and Religion of the Hindoos,* Vol. II, Introduction, LX-LXIII.

[30]Craufurd, *Sketches relating to the Hindoos,* pp. 89-90; Elphinstone, *Report on the Territories conquered from the Peshawa,* p. 91.

remained comparatively bright and the village communities retained much of their old usefulness as units of rural administration and culture.[31] It is also to be noted that religion was still a supreme source of inspiration to the common people for wholesome activities. It inspired many of them with noble feelings and high ideals, and promoted their spiritual growth and charitable disposition. By virtue, remarks Abbe de Guyon, the Indians understood "a certain greatness of soul which despises dangers and death, and has glory only for its object; which tramples under foot ease and the pleasures of life; which seeks after the esteem and admiration of mankind."[32] "Their rules of morality", observes Craufurd, "are most benevolent; and hospitality and charity are not only strongly inculcated but I believe nowhere more universally practised than amongst Hindoos".[33] Orme refers to "humane and gentle manners" of the Hindus who were "charitable, even to relieving the necessities of strangers".[34] The influence of religion in forming "mild, affectionate, kind, human temperament of the Hindus has been duly emphasised" by Forbes.[35]

In the eighteenth century, India was being tormented by the baneful effects of quickly succeeding political revolutions. Political disintegration and lack of sound governance, naturally condemned it to a pathetic economic decline and social anarchy. The rulers were sluggards, backboneless and devoid of the strength of character; politics was utterly vitiated, the nobles, particularly those in and around the courts, were debased, selfish and intriguing, and there was no dearth of unscrupulous adventurers who sought to aggrandise themselves in various ways at the cost of the common folk. All this contributed to make the situation gloomy. But there is a silver lining to every cloud. The trends of thought and ideals of the religious preachers mentioned above, indubitably show that there was an inner urge in the minds of many, not contaminated by debased politics or court influence, for spiritual uplift and realisation of truth. These might very well be regarded as presages of the Indian

[31]Malcolm, *Memoir of Central India,* Vol. I, p. 553; Elphinstone, *Report on the Territories conquered from the Peshwa,* pp. 20-21.
[32]Abbe de Guyon, *History,* Vol. I, p. 53.
[33]Craufurd, *Sketches, etc.,* Vol. I, p. 147.
[34]Orme, *Historical Fragments,* etc., p. 431.
[35]Forbes, *Oriental Memoirs,* Vol. I, p. 143.

Reformation Movements of the 19th century, each of which in its turn sought to unfold the best in Indian culture under the leadership of Rammohan Roy, Dayanand and Ramakrishna.

PLACES OF BUDDHIST PILGRIMAGE :

NALANDA

By

PANDIT YADUNANDAN JHA

[The route Calcutta—Bakhtiyarpur Junction—Nalanda—Rajagriha was described in the last number of this Journal. Visitors are advised not to break journey at Nalanda before reaching Rajgir as no conveyance, lodging, food or drink is available at Nalanda where the ruins are 2 miles from the Railway Station. They should first travel straight to Rajgir, arrange lodging etc. there and then visit Nalanda conveniently. Trains run both ways between Rajgir and Nalanda nearly every 3 hours from morning till evening. The trip takes half an hour. No other convenient conveyance is available between Rajgir and Nalanda.

About 3 hours should be given to visiting Nalanda university area and the Museum, apart from the time required for the walk from the Railway Station to the site and back].

Judging from the earliest references to Nalanda in the literature of the Buddhists and the Jainas, it would appear that in that age Nalanda was a flourishing township, a prosperous suburb of the city of Rajagriha. In the mango grove of Pāvārika (he was so named probably because he was a dealer in or manufacturer of prāvaraṇa or upper garments for the body) in Nalanda, Buddha frequently halted on his way to and from Rajgriha. In this region, Mahavira also had many followers and he too visited Nalanda frequently. On one occasion both Buddha and Mahavira, it is narrated in Buddhist literature, happened to be in Nalanda at the same time. It is reported that one of Mahavira's followers came to hear Buddha preaching and finally became a disciple of the latter, which gave rise to serious sectarian rancour among the Jainas.

The etymology of the name of Nalanda is uncertain. The Chinese Pilgrims heard the explanation to be that in

the past a Bodhisatta was the king here, whose charities were so liberal that he was never heard to say "I shall not give—*na alaṃ dā*," from which originated the name Nalanda. Another legend derives the name from that of a nāga or serpent who dwelt in a lake here. Both these explanations however, are no doubt fanciful. Probably the name has some connection with nāla, a lotus or a water-lily. This area abounded in the ancient days in lotus-pools, many of which still exist. It is also called Nālanda in Buddhist literature. Nāla, Nālaka etc., also referred to by the Buddhists, were probably different parts of the township. Nalanda is famed as the place of birth and death of Sariputta.

Taranatha, the Tibetan historian (c. fourteenth century A.D.), narrates that Asoka worshipped at the caitya of Sariputta. Fa Hien, the Chinese Pilgrim (beginning of the fifth century A.D.), saw this shrine still standing. That part of the present township, now called Sāricak, may perhaps have some connection with Sariputta's shrine. From the total silence of Fa Hien regarding the university or mahāvihāra, it may be concluded that the university had not yet come into being in his time. The Tibetan legends to the effect that the great Buddhist philosophers Nāgārjuna (2nd century A.D.), Āryadeva (4th century A.D.), and Asaṅga, Vasubandhu, Dinnāga (all of the 5th century A.D.) were pupils and teachers at Nalanda, cannot therefore be accepted in full. That some vihāra, a comparatively small one, existed here from early times, may be quite possible but modern historians think that the University proper began on a large scale about the middle of the fifth century A.D. during the reign of Kumāragupta I of the Imperial Gupta line of Magadha, and that later kings of the Gupta line, some of whom were Buddhists, considerably enlarged the university.

Most of what we know of Nalanda University of olden days, is due to the accounts left by the Chinese Pilgrims Hiuen Tsang who lived here for three years in the first half of the seventh century and I Tsing who lived here for ten years towards the latter part of the same century. These Chinese Pilgrims were very learned monks and Hiuen Tsang particularly was accorded the highest honours by the Nalanda alumni.

From the Chinese accounts we learn that from three to four thousand monks lived in Nalanda as resident students,

A Bodhisatta—Nalanda

Buddha in Abhaya-mudrā

Nalanda University Seals

The Great Stūpa

all whose expenses were defrayed from royal grants and other munificent private endowments. The scholars of Nalanda were noted all over the country for their learning and piety. All academic activities as well as the lives of the inmates were regulated by very strict rules of discipline and with due regard to punctuality, the time being announced at regular intervals from a water clock.

Admission to studentship in the university was exceedingly strict. Intending students came from all parts of India and even beyond. They were lodged in Guest Houses outside the walled area of the Colleges. Very learned Professors who acted as "Gate scholars" entered into learned conversation with the candidates and closely observed their conduct and mode of life for many days until the candidates were selected for admission. This close scrutiny however, was disastrous for most claimants, for "out of every ten that came, as many as seven to eight had to go away (*i.e.*, were refused admission), no matter from what great distance they had come."

The teaching was carried out in hundreds of lectures to large and small groups or classes, from morning till sunset. The Seminar method of questions and discussions was adopted by the teachers. Those who could not acquit themselves creditably at these intellectual wrangles, were looked upon with disdain by the student-body.

Not only Buddhist scriptures but all the other branches of knowledge cultivated in that age, were included in the curriculum, *e.g.*, the Vedas, philosophy, literature, grammar, logic, medicine, chemistry, metallurgy etc. The king of the land himself invested successful scholars with their Diplomas at a special ceremony.

In Hiuen Tsang's time, monk Śīlabhadra, a scion of the royal house of Samataṭa (south-east Bengal), an octogenarian then, was the Rector of the University. Before him, monk Dharmapāla of Kāñcipura in South India was the Rector, whose pupil Śīlabhadra was. Hiuen Tsang speaks in the highest terms of the monumental scholarship, encyclopædic knowledge and great piety of Śīlabhadra whose pupil he became. It may be that the present village of Silāv obtained its name from Śīlabhadra (or from King Śīlāditya, *i.e.*, Harṣa?). After Śīlabhadra, monk Dharmakīrti became the Rector. It was the custom to invite the foremost Buddhist

scholar in the whole of India to occupy the chair of the Rector at Nalanda.

Tibetan chroniclers record that the great library of manuscripts of Nalanda was housed in three palatial buildings called the Sea of Gems, the Ocean of Gems and the Delighter of Gems. That part of the University where these three buildings stood, was called the Dharma Mart.

The Grandeur of Nalanda

Very little remains today of Nalanda as it formerly was, thanks to the greed and iconoclastic fury of foreign invaders who professed another faith, vandalism and repeated destruction by fire. But contemporary records supply us with the outlines of the picture as it was. The various buildings referred to in Chinese and Tibetan accounts or in local inscriptions, stand alas, no more, nor are even the sites of many identifiable today.

Hiuen Tsang saw an 80 ft. high copper image of Buddha, housed in a six-storey high building, erected by the Maurya king Pūrṇavarman, early in the sixth century. When Hiuen Tsang was in residence at Nalanda, Emperor Harṣa made a hundred villages revenue-free, two hundred householders whereof supplied rice, milk and ghee daily to the Colleges. Harṣa described himself as "a servant of the Nalanda scholars." In the great Assembly of all religions convoked by Harṣa at his capital in Kanauj, Nalanda was represented by "one thousand" members of its alumni.

At the beginning of the eighth century, Mālāda, son of a minister of the king of Kanauj, made large endowments to the university and an inscription set up by him, now in the local museum, gives a vivid picture of the grand palaces of Nalanda. The Chinese accounts also mention the sky-kissing edifices and the pools of blue lilies of Nalanda.

The kings of the Pāla dynasty (8th—12th centuries) of Bengal were great patrons of learning and art. Some of them conquered Magadha and made large endowments to Nalanda. Several other universities, such as at Uddaṇḍapura (or Odantapurī or Otanta°, modern Bihar-shariff), Vikramaśilā (on the south bank of the Ganges, close to the present Bengal-Bihar border), etc., were founded with the help of Nalanda scholars by these kings. Propagation of Buddhism in Tibet

was effected by scholars of Nalanda and of these other universities.

Another inscription records that the king of Sumatra built a college in Nalanda, at whose request king Devapāla (middle of the ninth century) remitted the revenues of five villages for defraying the cost of copying manuscripts (of course for use in Sumatra), carried on in this college. The Magadhan script of that age was adopted for evolving an alphabet for the Tibetan language. A vast number of Indian texts were translated into Chinese and Tibetan by scholars from these countries at Nalanda and the other Universities, with the help of Indian scholars. Buddhist texts in Sanskrit, copied at Nalanda during the eleventh and twelfth centuries are preserved now in the Bodlean (Oxford), Royal Asiatic Society (London) and Nepal Royal libraries. Texts of older date copied in Nalanda are found also in China.

Nalanda was burnt down by fire several times, traces of which may still be seen in charred beams, grains, etc. But with royal as well as private munificence, the edifices were rebuilt several times. The rebuilding was done in all cases on the old foundation and mostly on the old plan. Many of the structures now excavated, show as many as three to nine strata of reconstruction, each higher one having been built on the top of the levelled down debris of the strata below.

In 1197–1203 A.D. Bukhtiyar Khilji, the Muslim conqueror, destroyed Nalanda and set fire to the establishment. He took the high-walled university area to be a citadel. He put all the inmates to death. His soldiery looted all the valuables and destroyed what they could not carry away. But from Tibetan testimony we learn that Nalanda was rebuilt even after this but that another fire caused by some jealous Brahmins, again destroyed it.

The Ruins

The ruins have been prominently numbered and marked by the Archæological Department. We shall first see ruins nos. 1B and 1A on the south, and ruins nos. 1 and 4-11 on the east. These were all colleges (vihāras or monasteries). The entrance to 1B and 1A is from the north and that to the other colleges is from the west. Many of these colleges had at least three storeys.

The small room, closed on all sides, near the entrance to the colleges was used as an "iron chest" for the safe keeping of valuables received as gifts. Inside each college, there is a spacious courtyard with the living rooms of the monks arrayed on all sides of it. Arrangements for drainage and wells for water-supply are noticeable all around. Some of the living rooms had "skylight" devices for light and air and the doors were arched. At the further (eastern) end of the courtyard was a raised platform whereon stood the chief image of the establishment, of Buddha or of the Bodhisattas. The pulpit in front of the platform in the courtyard of No. 1 was where probably the Professors sat lecturing to the audience in front. No. 5 was an annexe to the east of No. 4. To the east of nos. 7-8 again, there is a ruin called "Temple site No. 2", made of stone. The figures of birds and beasts, gods and goddesses, etc., found around the foundation of this temple, were probably brought from a temple in Bengal and fixed up here, for these figures seem to be the work of the 6th-7th centuries whereas the temple was built later than the 7th century.

The ovens seen in the courtyard of the upper floor of No. 6 were probably used for the demonstration of some chemical or metallurgical process.

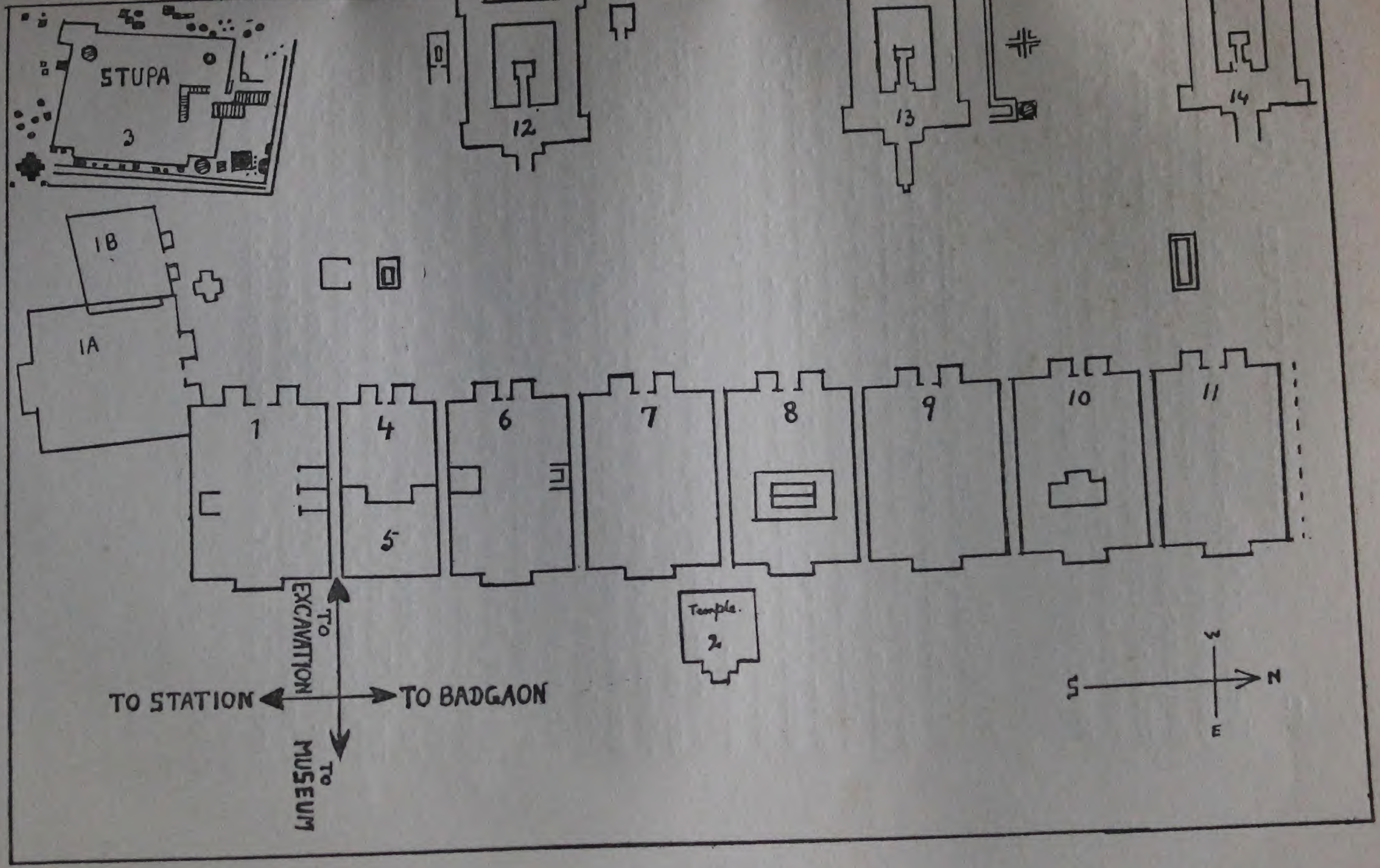
After ruin No. 11 we shall walk over to the ruins nos. 14-12 on the west. These three were cathedrals or caityas. The base of the central shrine in No. 14 shows traces of fresco work, the only one of its kind found so far in North India.

The ovens to the north of No. 13 were used for smelting and casting of images, an important item of instruction at Nalanda. Images and icons cast at Nalanda, spread to the entire East Asian world.

After No. 12 we shall visit the great stupa at the south-west corner, called Stupa site No. 3. It must have been the chief shrine of Nalanda, probably containing Buddha's or Sariputta's relics. It was built seven times over on the debris of the former structures, each rebuilding having been an enlargement of the previous plan. The three great staircases belong to three different strata.

A good view of the environments of Nalanda is obtained from the top of this stupa. The mounds seen far away on the north are unexcavated structures that formed the northern

NALANDA UNIVERSITY EXCAVATIONS



limits of Nalanda—wherefrom the wide extent of ancient Nalanda may easily be inferred. A large number of stone images are found scattered all over the surrounding area. In the Sun Temple of the neighbouring village of Badgaon, a number of images are collected. A large ancient tank too nearby has many images in the water and on the banks.

The Museum

We shall now walk up to the Museum close by. All the exhibits here have descriptive plates attached to them. Prominent among them are the images of Buddha and the Bodhisattas in various poses or *mudrās,* and images of Tantric Buddhist as well as Brahmanical gods and goddesses, mostly of the Pāla age. We have said before that the best specimens of Nalanda art objects are all lost. Yet we can see the fine finish of Pāla sculpture in the few specimens that have survived.

Some seals of kings, state officials and private persons are on view in the museum, as also the two inscriptions referred to before. The seals of the university authorities bear the legend "Of the noble Order of monks of Nalanda Mahāvihāra" below the figure of a wheel with a deer on each side symbolising Buddha's turning the Wheel of the Law by his first discourse held in the Deer Park of Sarnath.

Clay bricks of all sizes with sacred Buddhist formulæ inscribed on them, were found in large quantities in the votive stupas where they were deposited by pious devotees for the fulfilment of their prayers and for acquiring religious merit. The commonest formula inscribed is the well-known "The cause of all that are cause-produced, was declared by the Tathāgata, as also the destruction thereof—thus said the Great Ascetic (Buddha)". Some bricks contain the much longer "Chain of Causation" as propounded by Buddha.

CO-OPERATIVE EFFORTS OF INDIA, BURMA AND CEYLON IN THE SCIENTIFIC STUDY OF BUDDHISM

By

PROF. DR. P. V. BAPAT, M.A., A.M., PH.D. (HARVARD)

BUDDHISM has been a common bond between India on the one hand and other neighbouring countries in the South and South-East Asia on the other. These latter countries have obtained not only their religion from India but their culture also has been immensely influenced by India. With the advancing times, the distance between India and these countries is gradually being annihilated, and thanks to modern scientific inventions like aeroplanes, it has now become possible to reach these countries from India within a very few hours. With the advent of Independence in India, she is now able to frame her own foreign policy towards these countries, and given mutual goodwill and the desire to strengthen the already existing ties, it should be possible to draw these countries closer and closer together.

Like India, Ceylon and Burma, too, have achieved their independence and the leaders of those two countries also are now in a position, if they mean to, to promote the mutual relations of goodwill and friendship. There may be a thousand and one ways of promoting such relations of goodwill and friendship. Here it is proposed to suggest a few.

Mutual understanding is a very potent factor in maintaining friendly relations between peoples of different countries. This mutual understanding can assume several forms—understanding each other's difficulties, understanding each other's customs and manners, understanding each other's religious beliefs and philosophies. As is said above, Buddhism has become the common bond between India on the one hand and Ceylon, Burma, Siam, Cambodia etc. on the other. We have to understand thoroughly the essential principles

of Buddhism and in order that this is accomplished satisfactorily, we have to make attempts to carry along on scientific lines the study of Buddhism—Buddhism in all its aspects from its early beginnings to its final growth in what is now called Mahāyānism, prevailing in Central Asia and the countries of the Far East.

And when we have to study Buddhism on modern scientific lines, we cannot forget the Indian background—India with her social and religious history of the times that preceded the birth of the Buddha. If we have to fully appreciate the new religious movement started by the Buddha, we cannot be blind to the conditions of the preceding times. For the comprehensive study of Buddhism, we can also no longer remain content with merely a partial study as of Pali or Buddhist Sanskrit, or Tibetan, Chinese, Mongolian or Japanese, but it has become very essential to have a perfect knowledge of two or three of the languages named above and an elementary knowledge of the rest. As European scholars have already worked in this vast field of Buddhism, it has also become necessary to have a working knowledge of French and German. In fact, it would be necessary to organise a centre where we can secure the services of expert scholars in each of these languages and with their help to conduct studies and research in this field of Buddhism.

It may not be possible to organise such a centre in each of these countries, but should it not be possible to organise such a centre in a central place convenient for all, with the joint efforts of India, Burma and Ceylon? Here the studies may be carried on along broad and catholic lines and this may ultimately develop into a Buddhist University. At the last Session of the All-India Oriental Conference, held at Lucknow, a resolution was passed recommending the establishment of such a centre.

It is also necessary to publish critical editions of Buddhist books, both in Pali and Sanskrit, based upon reliable manuscripts and for this purpose it will be necessary to have the co-operation of scholars and learned Pandits from India, Burma and Ceylon. It is now recognised all around that early Buddhism can best be studied from Pali texts and, therefore, a sound knowledge of Pali will be a great need for every student of Buddhism. A difficulty that has been experienced in this line is a great want of a standard Dictionary of Pali.

The Pali Dictionary that has been published by the Pali Text Society, though good in its own way and in its own time, cannot satisfy the needs of all times. Several Pali books have been published since its compilation and in not a few places, its etymology and interpretation (as, for instance, of the word 'anamatagga') are not free from objections. Dr. Coomaraswamy, in the Harvard Journal of Asiatic Studies, vol. IV (1939), pp. 116-190, has re-examined the interpretations of several of these words. Dr. Charpentier in his review of this Dictionary in JRAS 1923 pointed out that the etymological part of this dictionary is "such that it ought not to appear in any scholarly work". Cannot, therefore, any attempt be made under the joint auspices of the Governments of India, Burma and Ceylon, to compile such a dictionary on sound historical principles as is being done in compiling a Sanskrit Dictionary at the Deccan College of Post-graduate studies and Research Institute in Poona? Is this not a task worth being seriously taken up either by the University of Colombo, or by the Government of Burma who, it is understood, are contemplating to hold a Buddhist Council in the near future, or by the Institute of Pali Research at Nālandā, in Bihar, which is patronised by the Government of Bihar?

Such an Institute can as well take up the work of publishing critical editions of Pali texts to be printed in Nāgarī characters or some other common script which would be convenient to all. As far as India is concerned, such editions in Nāgarī script will go a long way in removing the difficulties felt by young students at the beginning of their studies and encourage them to pursue their studies in that line. The difficulty of reading Pali books in a foreign script often proves insurmountable. In Ceylon and Burma, at least some editions are available, though it cannot be claimed that they are critical; but in India no such books are available.

Will it not, therefore, be possible for leading scholars from India, Burma, Ceylon and other Buddhist countries to put their heads together and evolve, by mutual co-operation, a scheme which will help the carrying on of scientific studies in Buddhism, with the help of Governments of each of these countries, on some of the lines broadly indicated above?

THE SINHALESE DANCES AND THE INDIAN NĀṬYA

By

PROF. DR. MANOMOHAN GHOSH, M.A., PH.D.

FROM the end of the 17th century, the ceremonial dances of Ceylon have attracted the notice of Westerners who gave them the curious name of "Devil Dance", though these have nothing to do with possession by spirits or demons, or their expulsion from the possessed. The fact that these unfamiliar practices related usually to ceremonial rites unconnected with Christianity, was considered enough in the eyes of these foreign observers to affiliate them to the Semitic arch-enemy of mankind. But before entering into a discussion on the subject we must thoroughly disabuse our mind of such a mistaken notion. The ceremonial dances of Ceylon, though these are nowadays mostly forsaken and disavowed by the educated Sinhalese and are practised generally by the rural people in the interior of the country, seem very much to be an extremely precious heritage, and an investigation into their origin and nature may throw some light on the history of the early culture of the island.

About twenty years ago O. Pertold [1] made a very searching study of this subject and tried in course of his article to explain a few terms and ideas related to these dances by referring them to their Indian counterparts. From these and from some more parallelisms discovered by the present writer, it will appear that a workable hypothesis on the origin and antiquity of the ceremonial dances of Ceylon may be made, though the above-mentioned writer repeatedly opined that these were of unknown origin and their antiquity could not be pushed beyond the last few centuries.

[1] The Ceremonial Dances of the Sinhalese, Parts I-III, *Archiv Orientalni*, Vol. II (1930), pp. 108 ff., 208 ff., 385 ff.: The present writer depended for his materials mainly on this article.

These dances which are pretty numerous, fall into two principal groups: (*i*) those using no masks and practised by the Väddas, *e.g.*, *Gale Yakā* ceremony and *Kalagedi Näṭima* and (*ii*) those using masks of varying character and practised by the Sinhalese, *e.g.*, *Kolam Näṭima, Yakun Näṭima* and *Gara Yakum Näṭima*.

The first thing that strikes an Indian in connection with the non-mask dances of the Väddas, is the word *näṭima* which is evidently derived from the same Indian root *naṭ* (Skt.) as the word *nāṭya* (dance-drama). And no less striking is the Vädda word *Yaka* (*Yaku*) used in the names of demigods in whose honour the ceremonial dances of the Väddas, are performed. Now the word *Yaka* with its variant *Yaku* appears to be cognate with Sinhalese *Yakā* which is derived from Pali, *Yakkho* (= Skt. *Yakṣa*). Some authorities are for attributing a different meaning to the Vädda *Yaka* and the Sinhalese *Yakā*. But in view of the fact that the Vädda dialect is "to a great extent of the colloquial Sinhalese type" their fancied difference seems to be inadmissible. And the Vädda *Yaka* (*Yaku*) related to the Sinhalese *Yakā* like the Skt. *Yakṣa* means only a demigod. In the Indian literature, *Yakṣa* means, besides an attendant of *Kubera* (*Vaiśravaṇa*), a minor god dwelling in the Himalayas.

Of the various *Yakas* of the Väddas, *Dunna Yaka* (the god of bow) may be equated to *dhanvā*[2]*-yakṣa* and *Bambura Yaka* (the short-curled god) to *Baṅkuḍa*[3] *Yakṣa*. *Kandē Yaka* (god of the arrow head) has been rightly traced to *Skanda Yakṣa* (= *Kārtikeya*, the Hindu god of War).

The connexion of *Rahu Yaka* with the demon *Rāhu* of Indian mythology is too obvious to require any proof. *No Yaka*[4] (ancestor spirit) probably goes back to *Jñāti Yakṣa*. The Sinhalese ceremonial dances connected with the ancestor worship seem to have a family likeness to the dance and

[2] *Dhānvā*, Skt. is available only at the end of a compound, *e.g.*, *adhijya-dhanvā*.

[3] *Baṅkuḍa* is a Pkt. word.

[4] In Japan there is a species of dramas called *Noh* Plays. The etymology of this *Noh* should be investigated, for these plays too, according to some authority, betray some affinity with the ancient Indian drama.

music prescribed in the *Kātyāyana Śrauta Sūtra (21-3-11)* as a part of the *pitṛmedha* rites of the early Indo-Aryans.

That the ceremonial dances of the Väddas are all intended to accompany offerings to the *Yakas*, is comparable to dances and music which form an indispensable part of the elaborate *pūjā* offered to Hindu Gods such as, Śiva, Durgā, Caṇḍī, and Manasā.

Terms like *mässa, kiri-koraha* and *maḍuva* related to the ceremonial dances seem also to go back to Indian originals. *Maḍuva* has been connected by Pertold with Skt. *maṇḍapa*. *Mässa* may similarly be connected with Skt. *mañca* and *kiri-koraha* with *kṣīra-kaṭāha*. Of these two, *mässa* is a kind of scaffold made of sticks, resembling a table over which sometimes a kind of roof is erected; and *kiri-koraha* is a large earthen pan used for cooking rice with cocoanut milk (*kṣīra*). The word *avudaya*, the name of a ceremonial spear, may be connected with the Skt. *āyudhaka* (weapon). The weapon called *vela* (a spear) used in the ceremony of *Kande Yaka* may be related to the Skt. *bhalla* (spear). The name of the ceremony called *Gale Yak-maḍuve bat pujāva* may be translated into Skt. as *giri-yakṣa-maṇḍapa-bhakta-pūjā*.

The rock or the hill deity which is worshipped by the Väddas under the name *Gale Yaka*, is very interesting. This deity is worshipped also under different forms such as (1) *Galē deviyā*, (2) *Galē baṇḍāra*, (3) *Kandē baṇḍāra*, and (4) *Kumaragalē Postima baṇḍāra*. According to Pertold the third name means "the chief of the hills". This reminds us of the Indian *Girīśa* the lord of the hills (Śiva). The first name *Galē deviyā Yaka* may be translated as *Giri-deva-Yakṣa*. The name *Kandē baṇḍāra* has according to Pertold its counterpart in Skt. *Skanda-Kumāra*. This deity like his Indian counterpart rides on a peacock. But the resemblance ends there. Sinhalese *Kandē baṇḍāra* is a hill deity while Indian *Skanda* is the son of a hill deity (Śiva).

The masked dances of the Sinhalese however seem to show more unmistakable connexions with the Indian Nāṭya. The *Kolam-näṭima* which is the most well-known of such dances has some very striking points of similarity with the Sanskrit dramas. The plot or rather the loosely connected basic incidents depicted in the *Kola-näṭima* is as follows:

The chief queen of *Pilat* (= *Pārijāta*?), the king of *Dambe Deewa* (= *Jambudvīpa*) became *enceinte* and was attacked by *doḷa-duk* (= *dohala-dukkha* = Skt. *dohada-duḥkha*) *i.e.* the peculiar craving natural during the state of pregnancy. The object of this craving was a longing to see a masked dance unknown in the country. The king was much puzzled at this; but he called his ministers and asked their advice. The ministers too did not know how to advise the king and they trembled in his presence for fear of punishment. This made the king very angry and for this he went to bed without taking any food. This accidental fast earned for the king some religious merit due to which a goddess took pity on him. She went to the god Indra (*Sakka* = *Śakra*) and informed him humbly of the trouble of the king. Indra heard her request with attention and assured her of his help to the king. He at once summoned Vesamuṇi (= *Vaiśravaṇa*) or the god of treasures at once and ordered him to make suitable masks for use in dance. Vesamuṇi lost no time and set to work in the king's garden. There he cut down sandal wood and carved out a great number of masks representing different characters. These were laid scattered by him in several places in the garden together with a manuscript which gave the text[5] to be recited at the time of the dances.

Next morning the king's gardener was surprised to see all these masks and he was even alarmed at the frightening appearance of some of them. But he quickly ran to the palace and informed the king of the incident. Then the king with his courtiers went to see what had taken place in the garden overnight, and he at once realised the importance of the miraculous find. He then ordered the masks to be carried to the palace and to prepare a performance of masked dance on the next day with the accompaniment of chanting the text in Ms. for satisfying the craving of the queen.

This in brief is the story behind the *Kola-näṭima*. Its performance too betrays more or less clearly its affinity with the old Sanskrit *rūpakas* (dramas). It begins with an invocation of gods, (Skt. *maṅgalācaraṇa*) which is chanted by

[5] O. Pertold mentions in his article that there are two original Sinhalese texts of *Kalamnaṭanava* in the Colombo Museum Library and one text named *Kalam-näṭīma* in the British Museum. These two should be edited, translated and published by some Sinhalese **scholar.**

an unmasked dancer in a kind of prologue (Skt. *prastāvanā*) where the chief characters and the substance of the plot are mentioned. The king, queen and the Brahmin ministers (Sinhalese *amatiyā* or *ämättaya*, Skt. *amātya*) are the same persons as in ancient Indian plays. But unlike these plays the *Kolam-näṭima* does not develop its plot by means of the *dramatis personæ*. Different scenes are connected with one another by the narrator who introduces every new character coming upon the stage. This narrator is generally known in Sinhalese as *tora-taru-kathākārayā* or the interpreter of affairs. The second half of this name, *i.e.*, *kathākārayā* may be translated into Skt. as *kathākāraka* (maker of the story). His duty is to explain the characters coming, their acting and their words, in prose. Though he is indispensably connected with the performance, he is no actor of the story but an outsider like the spectators. In this respect he exactly resembles the *sūtradhāra* in the Assamese *Aṅkīyē nāṭ*[6] which in all likelihood traces its origin to some kind of long-lost dramatic performance from which the Skt. drama developed. As the classical Skt. drama assumed its stereotyped form not later than the first century A.D. the peculiar type of *Sūtradhāra* available in the *Aṅkīya nāṭ* or the *Kolam-näṭima* may be assumed to be of pre-Christian origin.

The leading characters in the performance of the *Kolam-näṭima* are the king and the queen. The king is characterised by his gorgeous dress and by a big mask. This mask is very carefully carved and painted. The distinguishing mark of this mask is the halo round its crown. In this respect it resembles very much the crown of the king in the *Kathakali* dance.

The use of masks in the *Kolam näṭima* also may be said to point to its Indian affinity, for masks were used in the Indian *nāṭya* as early as the beginning of the Christian era, if not earlier still. In the *Nāṭyaśāstra*[7] (c.200 A.C.) there are more or less elaborate rules about the making and uses of

[6] A collection of 15 plays (16th century) of this kind has been published by B. K. Barua under the name *Aṅkīyā Nāṭ*, (Gauhati, 1940). As in the *Kolama näṭima*, in the *Aṅkīyā nāṭ* too masks are used.

[7] The *Nāṭyaśāstra* (chapters I-XXVII) has been translated into English by the present writer and published by the Asiatic Society, Calcutta, 1951.

the masks (see Ch. XXIII, 170-180; 128-143). As in the cases of masks mentioned in the *Nāṭyaśāstra,* the Sinhalese masks too are distinguished by the head-gears attached to them, e.g. when turbans are attached to them they are to represent Ministers (*amātya*) and a mask with a short-sized crown is meant for a Prince (*Kumāra*). The colours of Sinhalese masks too are sometimes comparable to the colours prescribed in the Nś. for painting different characters in a play e.g. white is used in Sinhalese masks to paint the faces of a number of gods and goddesses and other celestial beings while the Nś. prescribes that gods like Soma (Moon), Śukra, Bṛhaspati, Varuṇa the Ocean, the mountain Himālaya and the river Gaṅgā should be painted white. In the Sinhalese masks blue is the colour of the faces of foreign demons, while the Nś. has a rule for painting Daityas, Dānavas, Rākṣasas, Guhyakas and Piśācas in blue.

Another evidence of the connection of the *Kolam-näṭi-ma* with the ancient Skt. plays, is probably the blessing pronounced by some character at the end of the performance. As this blessing relates to all the people present, it has a very strong similarity with the *Bharata-vākya* which brings a Skt. play to a close.

From the foregoing discussions it may be tentatively assumed that the non-masked as well as masked dances of Ceylon have a strong likelihood of being connected with similar dances of ancient India. In view of the fact that Ceylon had Buddhism from India, there can be no definite bar to such an assumption; but before accepting it as a definite conclusion, more intensive investigation into the subject should be made.

IN THE MOUNTAINS :
INNER HIMALAYAN SHRINES
BADRINATH

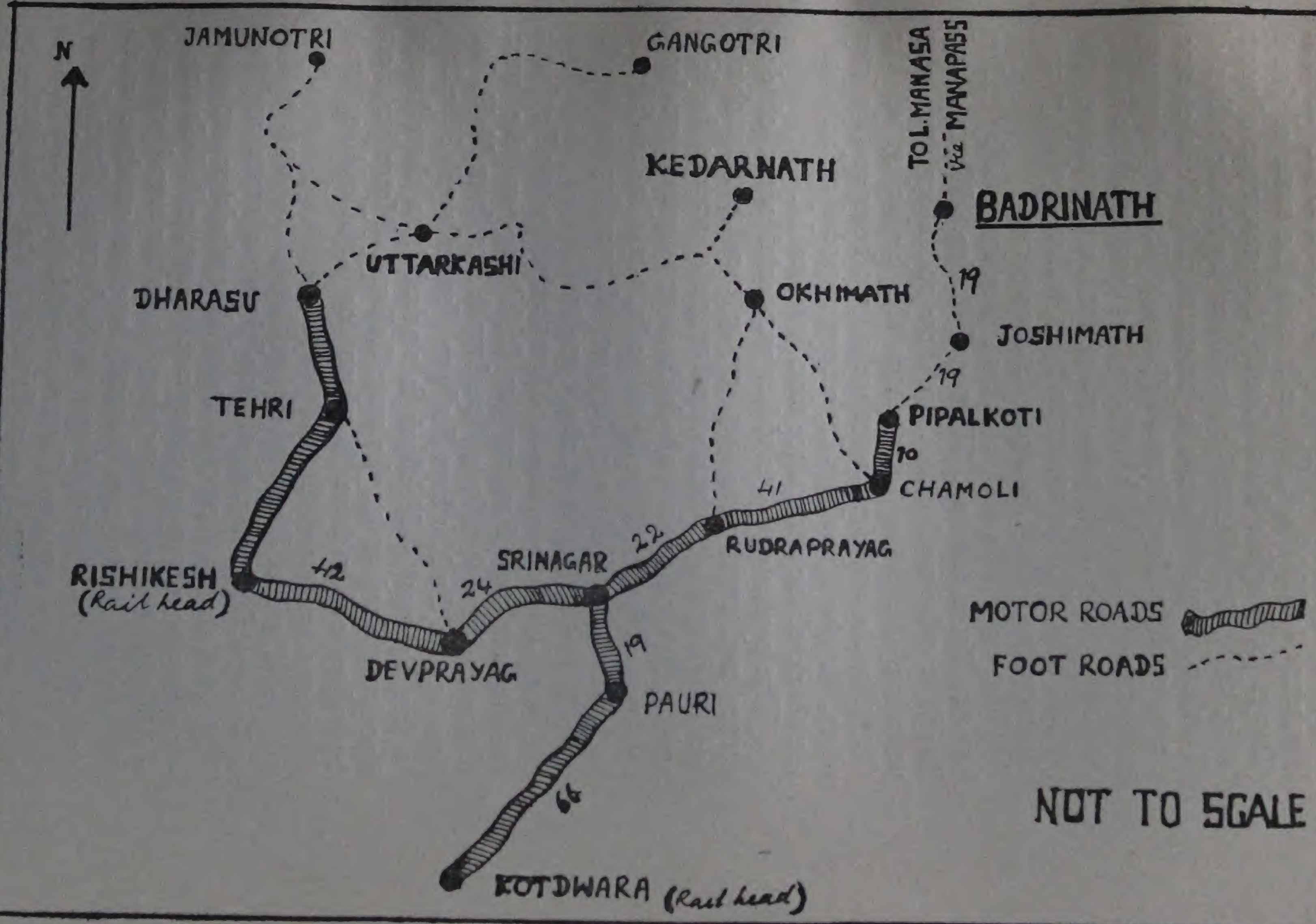
By

DHARANI SEN, M.SC.

EXCEPT the shrine of Amarnath in Kashmir, there are no holier places of pilgrimage for the devout Hindu than Badrinath, Kedarnath and Jamunotri-Gangotri, situated in the inner Himalayas at great heights, that remain buried in snow during the winter months. To have performed any, specially the first of these pilgrimages, is considered to be an act of great sanctification. Many thousands of lay people as well as ascetics, of both sexes perform one or the other of these journeys and a good number of them do all the treks on the same round. Some people, particularly ascetics, proceed further up to Lake Mānasa (Mansarowar = Mānasa-Sarovara) from Badrinath, an arduous trek of 240 miles, over desolate tracts with no rest-houses or provisions-shops, and also infested with wandering bands of robbers carrying fire-arms (the more popular route to Mānasa, however is from Almora; a third route is from Joshimath through the Niti Pass).

In former times these treks were undertaken by most people on foot. Those who could afford the high costs, could hire ponies or palanquins or chairs on the back of porters. Now a motor road has been constructed over those sections of the route which are drawn in thick line in the accompanying sketch map. The motor road is going soon to be further extended on the way to Badrinath from Pipalkoti upto Joshimaṭh. All these treks are best done during April-May.

The routes lie almost wholly alongside the gorges of the great Himalayan rivers. From Devaprayag to Mana Pass *via* Badrinath is the gorge of the River Alakanandā. From Devaprayag *via* Tehri-Dharasu-Uttarkashi to Gangotri is the gorge of the River Bhāgirathī. The Alakanandā and the


N
JAMUNOTRI
GANGOTRI
TOL.MANASA
via MANAPASS
KEDARNATH
BADRINATH
UTTARKASHI
DHARASU
OKHIMATH
19
JOSHIMATH
TEHRI
19
PIPALKOTI
10
CHAMOLI
41
RUDRAPRAYAG
22
SRINAGAR
42
24
RISHIKESH
(Rail head)
DEVPRAYAG
19
PAURI
66
KOTDWARA (Rail head)
MOTOR ROADS
FOOT ROADS
NOT TO SCALE

Bhāgirathī unite at Devaprayag, flow down to the plains at Hardwar *via* Rishikesh, where it takes the name of Gangā (Ganges in English from Greek), the great river of north India, the water whereof is considered to be the holiest of all waters. From Dharasu to Jamunotri is, half of the route, the gorge of the River Yamunā (Jumna). From Rudraprayag to Kedarnath *via* Okhimaṭh is the gorge of the River Mandākinī. In their downward course, these great mountain streams, described so romantically in Indian mythology and literature, are joined by many feeder streams.

These age-old routes must have been first used by traders between India, Bhutan, Tibet and China. Pilgrims and Buddhist missionaries took up these routes for their own purposes, the latter from about the beginning of the Christian era and the former we do not know exactly from when, for the Himalayas have been regarded as holy land, the abode of the gods, since time immemorial.

The routes give the visitor wonderful views of deep gorges and narrow ravines, grassy meadows, stretches of woodlands and pine forests, confluences of streams, ice-fields and glaciers, over many of which tower as massive sentinels, the snow-clad great Himalayan peaks, named after different forms of Shiva, Vishnu and other gods, ranging in height from 20,000 to 26,000 ft. above sea-level.

The railheads to commence these tracks from are Kotdwara on the east and Hardwar (or Rishikesh) on the west. Kotdwara is reached by a short branch line from Najibabad Junction on the Northern Railway (formerly called the East Indian Railway). Rishikesh is reached by a short branch line from Hardwar on the same Railway. Motor buses can be taken either from Hardwar (or Rishikesh) or from Kotdwara for any of these routes, *viz.*,

(*a*) Hardwar-Rishikesh-Tehri-Dharasu *en route* on foot to Jamunotri (the glacial source of the river Jumna) and then back *via* Uttarkashi on to Gangotri (the glacial source of the river Ganga; a cave some way east of here, called Gaumukh or the 'Cow's Head'. is supposed to be the actual source of the Ganga. Back from Gangotri, one can continue south-eastward from Uttarkashi towards Kedarnath. From Kedarnath one can come to Chamoli *via* Okhimath and proceed again north-eastward over Pipalkoti and Joshimath to Badrinath. This trek is of course, a very difficult one.

(*b*) Kotdwara-Pauri-Srinagar (then turning west)—Devaprayag-Hardwar-Rishikesh and then take up the route described above under (*a*).

Those however, who do not intend to visit Jamunotri or Gangotri but visit only the eastern shrines of Badrinath and Kedarnath, may take any of the two routes described below. The distance in miles between every two large places along these routes, is indicated in our sketch map in figures—

(*c*) Hardwar (or Rishikesh)—Devaprayag (here the streams of the Bhāgirathī from the north and of the Alakanandā from the east meet)—Srinagar and then north-eastward to Rudraprayag, either towards Badrinath or towards Kedarnath.

(*d*) Kotdwara - Pauri - Srinagar - Rudraprayag and then either towards Badrinath or towards Kedarnath.

We shall confine our account now to the easiest and most popular of these pilgrimages, *viz.*, to Badrinath over the (*d*) route described above.

To Badrinath

Leaving Kotdwara by motor bus in the morning, the tourist reaches after an hour or so, Dogada, from where a 16-mile branch road goes to the military hill-station of Lansdowne. We go on however, to Pauri (5,500 ft.), a fairly large town with all modern amenities, the headquarters of the Garhwal District. The first night is spent here or, if the bus in not delayed by the one-way traffic regulations of these hill roads, in Srinagar (this place is different from and not to be confused with the capital of Kashmir). If one has great luck, the bus may even reach Rudraprayag before evening. If travelling in a jeep, one can reach even Pipalkoti, the end of the motor road, the same evening. During the high pilgrim season, when a large number of buses ply on the route, one can however, break journey at will, rest and look around, and resume the trip by any subsequent bus.

After Pauri the road slopes downhill and meets the charming Alakanandā valley at Srinagar (1600 ft.), also a large place, and then continues along this valley throughout. At Rudraprayag (2000 ft.), the Alakanandā is joined by the Mandakini stream from the north. The temple of the god

Rudranath stands at the confluence of the two streams. Pilgrims intending to visit Kedarnath, leave the bus here and proceed on foot to Okhimath-Kedarnath and on the way back rejoin the Badrinath road at Chamoli over the Okhimath-Chamoli route.

The road gradually rises after Rudraprayag. Chamoli is 3500 ft. and Pipalkoti is 4350 ft.

From Pipalkoti the foot trek begins. There are small villages, bazars and rest-houses at short distances of one to five miles according as the route is easy-going or steep or difficult. At important places, there are Post & Telegraph offices and medical facilities. Waterfalls and streams, suspension bridges of wood or rope, temples of different gods at important points, beautiful scenery with occasional views of giant snowy peaks, keep up the traveller's spirits as he advances winding up and down the slopes of the mountains. Peasants, shepherds with flocks of mountain goats and sheep, tradesmen across the frontiers with pack-mules laden with wool and hides or bags of rice and potatoes slung on the back of goats and sheep, add diversion to the traveller's toils. Leaving Pipalkoti in the morning, one halts for the night after covering 10 miles by two marches and next day before sunset Joshimath (6107 ft.) is reached.

Joshimath stands right above the confluence of a feeder stream from the east with the Alakanandā, a lovely and busy place, overlooked by the Kamet Peak (25,447 ft.). The routes to the Mana and Niti Passes cross here, an alternative route to Lake Mānas. The temple establishment of Badrinath moves down here in November for the winter months. Of the four monastic establishments said to have been founded at the four ends of India, by the great ninth century philosopher Shankaracharya for the propagation of Vedanta philosophy, the northern one, called the Jyotirmath (the "Brilliance-Monastery") is situated here.

The next day's march covers 8 miles. The last lap thereafter of the trek, passes through most wonderful mountain scenery. The rockscape is no more rugged but changes into a rounded topography as the road ascends to the glaciated tracts. At places the river is frozen on the surface. Melting snows trickle down the towering mountain-walls in silvery streams and flow on to the valley. Several ice-fields have to be crossed over in this last trek.

A Wayside Halt

Suspension Bridge

On the Way

Badrinath Temple

Badrinath

Badrinath temple-town is situated at a height of 10,160 ft. It is overlooked on all sides by a number of giant peaks, 20,000 ft. or more in height, the highest of them being the Badrinath Peak (23,190 ft.), after which the temple-town is named.

The golden-domed temple itself, the centre of this holy shrine, is only 50 ft. high and looks small indeed with all the great heights around. It contains a stone image of the four-armed Vishnu, seated on a lotus throne. Before the temple is shut down for the winter, the image is besmeared with a thick layer of eighteen seers of ghee and wrapped up with a woollen sheet specially spun and woven all in the course of a single day by a Bhutia maiden of Mana, the last village on the India-Tibet border, 18 miles away. A ghee lamp is also left burning when the temple is closed, with adequate fuel supply for the entire period when the temple remains shut. In April-May when the temple is re-opened, the ghee layer is found sometimes still present, sometimes vanished. The lamp is also found sometimes still burning, sometimes gone out. The disappearance of the ghee-layer and the presence of the burning lamp are supposed to be auspicious signs. On the re-opening of the temple, the image is besmeared with *til* oil, specially pressed for the purpose by the Garhwal Ranis.

There is a thermal spring nearby of steaming warm water indicative, as it were, of Nature's sense of humour in setting off all the surrounding frozen elements with a sharp contrast where one can have a refreshing bath.

There are snow-clad morainic uplands and glaciated valleys within a few miles, to which trips can be made. About 5 miles away is the glorious scene of the Basudhārā falls dropping on a frozen river bed below from a height of 420 ft., the falling silvery stream swayed gently by the wind. And, as if to raise the scenic effect to a yet higher pitch, this wonder of nature has as its background across the moraines westward, the glacier-encircled snow-clad peak of Alakāpurī, lording it over the entire valley of the Alakanandā, a peak described as "illumined by the beams of the moon-crescent on the forehead of god Shiva who dwells in the woods nearby" by the great poet Kalidasa.

PALI

DUKKHAKKHAYO

Bhaṭṭācārīyeṇa Vidhusekharena Viracito.

Sīhaladīpe āsannesu ca raṭṭhesu Buddhasāsanaṃ nissāya racehi kiñci tvaṃ āvuso Māgadhiyā niruttiyā'ti niyogo mittānaṃ. Sādhu vatāyaṃ adhippāyo etesaṃ. Ahaṃ pana etaṃ manasi katvā cintetvā ca kiṃ nu khv'ajja pattakallaṃ kiṃ vā tato seyyaṃ kiṃ athavā hitāya sukhāya ca saṃvattati sabbattha sabbesaṃ puggālanaṃ'ti racemi kinchi Buddha sāsanassa. Racento cāhaṃ sabbathāpi cajissāmi vitharaṃ.

Sace ajja kiñci racetabbaṃ vattabbaṃ vā nūna taṃ Bhagavato Buddhassa sāsanaṃ. Kasmā? So hi Bhagavā yathāvādī tathākārī yathākārī tathāvādī ca ahosi. Yaṃ ca so Bhagavā avoca sāmaṃ taṃ sacchikatvā. Yo ca dhammo tena desito so'pi ahosi saṃdiṭṭhiko. So hi saṃdiṭṭhiko yassa phalaṃ vipāko vā asmiṃ loke saṃdissati. Tasmāt eva ca so ehipassiko iti'pi vuccati. Ehi ambho purisa passāhi cetīva so dhammo vadeti. Evaṃ hi so āha:[1]

"Yadā tumhe Kālāmā attanā'va jāneyyātha ime dhammā kusalā ime dhammā anavajjā ime dhammā viññ'uppasatthā ime dhammā samattā samādinnā hitāya sukhāya saṃvattanti atha tumhe Kālamā upasampajja vihareyyāthā'ti." Etam'pi bhāsitaṃ tena: yathā keci suvaṇṇaṃ kiṇitukāmā purisā taṃ aggismiṃ tāpenti'pi chindenti'pi kasenti'pi nikasapāsāṇe evaṃ yeva tumhe me vacanaṃ parikkhitvā gaṇheyyātha no pana tumhākaṃ mayi gāravena.[2] Evaṃ tattha tattha bahu vuttaṃ tena.

[1] Aṅguttara Nikāya, P.T.S. I. iii. 65.9.

[2] Tāpāc chedāc ca nikaṣāt
Suvarṇamiva paṇḍitaiḥ |
Parīkṣya bhikṣavo grāhyaṃ
Madvaco na tu gauravāt ||

—Jñānasārasamuccaya, 31.

Kiñca ruccati cittam accantaṃ janānaṃ yuttiyā. Ayaṃ ca kālo yuttippoṇo. Tasmā'pi loko yuttivādino Tathāgatassa sāsane pasīdissati suṇissati ca taṃ pītiyā. Ato kusalaṃ siyā'ti vattabbaṃ suṇitabbaṃ c'etaṃ amhehi.

Atha mayaṃ jānāma pubbe kira so kho devānaṃ piyo dhammarājā Asoko niṭṭhite bhiṃsanake kaliṅga-saṅgāme tāvantānaṃ mahājanakāyānaṃ jīvitakkhayadassanena kampitamuduhadaya tato paṭṭhāya raṭṭhānaṃ balavijayaṃ vijahitvā dhammavijayaññ eva kāmesi. Kittāvatā nu kho dhammavijayo hoti? Saṃkhittena yo na daṇḍena na satthena na vā sāhasena kintu dhammena samena ca paṭhaviyā vijayo sāsanaṃ ca so dhammavijayo. Bhāsitam'p'etaṃ aññattha sāmaṃ Tathāgatena Bodhisattabhūtena kismiñci bhave.[3]

Evaṃdassī so dhammarājā mahantānaṃ janānaṃ mahantaṃ hitaṃ bhavissatīti Buddhadesite dhamme pasīditvā attano puttaṃ kumāraṃ Mahindaṃ dhitaraṃ ca Saṅgha-mittaṃ gahitapabbajjaṃ katvā Sīhaladīpe pāhesi. Tato paṭṭhāya ca so dhammavijayaṃ kubbanto tesu tesu vijitesu te te purise pahiṇi cintesi ca tattha tattha puggalā Buddha-desitaṃ dhammaṃ suṇeyyuṃ bhaveyya ca tena me vijayo

Ayaṃ kho sakkatagāthā Tattvasangaha-pañjikāya gahitā. Nāṇa-sārasamuccaya nāma mūlagantho pana dāni kevalaṃ Bhoṭabhāsāyaṃ labbhati. Sā cesā sakkatagathā Māgadhiyā niruttiyāvatārīyate:

Tāpā chedā ca kasanā suvaṇṇaṃ iva paṇḍitehi |
Parikkhiya bhikkhave gayhaṃ vaco me na tu gāravā ||
[3] Cakkavatti ahuṃ rājā Jambumaṇḍassa issaro |
Muddhābhisitto khaṭṭiyo manussādhipati ahuṃ ||
Adaṇḍena asatthena vijeyya paṭhaviṃ imaṃ |
Asāhasena dhammena samena-m-manusāsiyā ||
Dhammena rajjaṃ kāretvā asmiṃ paṭhavimaṇḍale |
Mahaddhane mahābhoge aḍḍhe ajāyisaṃ kule ||

—Aṅguttaranikāya, P.T.S., iv. 90.

Upamejjam idha yaṃ vuttaṃ kavinā Milatanena (Milton):

"They err, who count it glorious to subdue
By conquest far and wide, to overrun
Large countries and in fields great battles win,
Great cities by assault . . . . . .
But if there be in glory aught of good,
It may be means for different be attained
Without ambition, war or violence;
By deeds of peace, by wisdom eminent,
By patience, temperance."

—Paradise Regained, iii. 71-92.

dhammavijayo'ti. Tasmā idh'amhākaṃ Jambudīpakānaṃ Sīhalakehi saddhiṃ atthi koci pemaṇīyo sambandho. Tena ca mayaṃ jeṭṭhakā te ca kaṇiṭṭhakā dhāmmabhātukā. Evaṃ ca yathā bhātarā bhātarchi saddhiṃ pītipāmojjena vasanti mayam'pi tathā Sīhalakehi bhātarehi snkhena vasimha. No ca kiñci veraṃ ahosi. Yathā ca Sīhale tathā aññesu'pi sanikaṭṭhesu vippakaṭṭhesu ca Cina-Bhoṭādīsu tesu tesu raṭṭhesu. Evaṃ Buddhasāsanaṃ bāhirato'pi Jambudīpasmā sanikaṃ sanikaṃ sabbāsu disāsu pasari. Mettācittaṃ pāturahosi purisānaṃ, ahesuṃ ca sabbe sabbattha sukhino.

Ajja pana kiṃ dissati? Saccaṃ kho mayaṃ ajja ākāsam'pi uppatāma majjham'pi jalanidhissa pavisāma. Na kim'pi dūraṃ, sabbaṃ h'eva santike. Evam'pi sante pucchāmi ambho purisa kiṃ nu kho hadayam'pi amhākaṃ tath'eva aññamaññaṃ sannikaṭṭham? Kiṃ nu āvuso atthi taṃ metācittaṃ yaṃ pubbe ahosi? Sabbathāpi taṃ n'atthi. Vaḍḍhati tu rāgo ḍoso moho ca. Yattha kvaci gacchatu koci paṭhaviyā na so passeyya purise sukhasayite rattiyaṃ. Te hi aññamaññaṃ vivadamānā yujjhamānā ca attanāpi mahantaṃ dukkhakkhandhaṃ papponti pare'pi taṃ pāpenti. Kiṃ bahunā sāmaṃ miyyanti aññe'pi mārenti. Cintenti te ekam vadenti aññaṃ kubbanti cāparaṃ. Dukkhassa paṭikāro siyā'ti yaṃ te maññanti tam'pi yaṃ dukkhaṃ na taṃ te bujjhanti muyhanti cānupadaṃ. Patitā ca te mahatimahāmohāvaṭṭe na sakkuṇanti mocetuṃ attānaṃ na ca sakkhissanti āyatiṃ yāva na uppajjissati tattha paññāpajjoto. Tasmā-t-idha te patidinaṃ bhiyyaso mattāya tamo-tamapārayaṇā bhavanti. Santo saṃvijjamānā te tamasmim gāḷhaṃ yeva tamaṃ ogāhenti.

Kiṃ pana kāraṇaṃ akāmento'pi loko mahantā mahantataraṃ dukkhakkhandhaṃ āpajjanti na ca muccanti tasmā? Visamo eso amayo matthaluṇge aṭṭhimiñjāyaṃ ca paviṭṭho. Tvaṃ pana āvuso kevalaṃ bahiddhā camme palepaṃ limpasi, maññasi ca kallo'ham anena bhavissāmīti. Na ca tvaṃ sammā vėdesi katamo eso āmayo hotīti. Vuttañña eva taṃ Bhagavatā attano purimake vacane. Gahakārako'ti, so idha upamaṭṭhena vaṇṇito. Pākaṭo aṭṭho pana rāgo kāmo vā. Taṇhā tasinā vā'ti tass'evādhivacanaṃ. Māro'ti pana seṭṭhā saññā tassa. Māro nāma maccu. Dāruṇena hi vipākena dhuvaṃ so maccu eva hoti. Eso eva pāpimā māro mahāpaccāmitto sabbattha sabbesaṃ pumānaṃ. Na tāva so

Bhagavā ahosi Buddho yāva no so māraṃ ajesi. Mārajayena hi so jino abhavi. Caritaṃ ca tassa bhiyyaso mattāya mārahi so jino abhavi. Māravijayo nāma vīrakamaṃ, no avīro koci vijayo dasseti. Māravijayo nāma vīrakamaṃ, no avīro koci sakkoti taṃ kattuṃ. Tasmā upamaṭṭhena yuddhavaṇṇā idha hontīti so Bhagavā vīro'ti kittīyati.

Saccaṃ kho so eso Māravijayo Kāmaccāgo vā dukkaro'ti. Na pana so na sakkā kātuṃ purisena sace taṃ icchīyati. Kiñca mā bhāyi āvuso. Vijayo nāma idha kāmassa na sabbathāpi ucchedo kintu vase karaṇaṃ. Vejjo yathā āturaṃ deseti bhuñjāhi tvaṃ āvuso purisa mitaṃ pasatthaṃ khajjaṃ bhojjam cē'ti. Tathā ca tassa kubbantassa khudāpi apeti khayo'pi pūriyatī balam'pi ādhīyati vaḍḍhi'pi jāyati pītipāmojjena ca so saṃvijjati. Evaṃ niyāmena bhauñjamānasse'va na pana sabbathāpi ucchindantasseva kāmaṃ kusalaṃ vaḍḍhi ca hotīti adhippāyo. Ato laddhāyaṃ bodhiyaṃ so Bhagavā nūpacchindi attano āhāram. Kāmesu Kāmasukhallikānuyogo attakilamathānuyogo c'āti ubho ante anupagamma majjhimā paṭipadā desitā Tathāgatenā'ti suviditaṃ loke. Tasmā na manam'pi bhayaṃ. Puggalā pana aṭṭhāne bhayadassāvino bhavanti muyhanti ca pade pade. Tena ca sabbāsu disāsu sabbesu ca vijitesu sabbe purisā divā rattaṃ ca aññamaññaṃ haññanti ghātenti ca. Itthaṃ accuddāmassa kāmassa accuggāya bhogataṇhāya vā pariccāgo eva māravijayo. Māravijayo eva maccuvijayo. Yāva cāyaṃ na sampajjati na tāva paccāsā supine'pi sukhassa. Eso sāro desanāya Bhagavato Buddhassa. Athavā na kevalaṃ tass'eva apitu sabbesaṃ Brahmavādinaṃ Brāhmaṇānam'pi. Vuttaṃ hi tehi vividhesu vacanesu. Yathā yadā kho hadayaṭṭhitā kāmā pamuccanti taṃ khaṇaṃ yeva macco amato hotīti.[4]

So eso dhammo sacco na vā'ti dukkhakkhayo ca tena hoti na vā'ti kiṃ takkena? Kiṃ na sāmaṃ parikkhitvā dissati? samdiṭṭhiko ehipassiko cāyaṃ dhammo'ti pubbaṃ vuttaṃ. Kiṃ vittharena? Hotu sabbattha sabbesaṃ taṇhakkhayo, hotu ca tena sabbattha sabbesaṃ dukkhakkhayo.

[4] Yadā Sarve pramucyante kāmā ye'sya hṛdi sthitāḥ|
Atha martyo 'mṛto bhavaty atra brahma samaśnute ||
—Bṛhadāraṇyaka Upaniṣad, iv. 4.7; Kaṭhopaniṣad, vi. 14.

South India as the Custodian of Indian Culture

Dr. Rajendra Prasad presiding as Chancellor of Delhi University over a special convocation for conferring the degree of Doctor of Letters *honris causa* on Sardar K. M. Panikkar, a scholar on South Indian literature, who was till recently the Indian Ambassador in China, said—

"The people in the North were generally ignorant of the great advance made by the South Indian languages. The role played by the South in the evolution and preservation of India's ancient culture was as great as, if not greater than that of the North. Indeed at a time when this culture had been finished in many parts of the North, it was the South that preserved it."

How Europe Advanced

Pandit Jawaharlal Nehru in a meeting in Indore called on students to prepare themselves to shoulder responsibilities as citizens, for "to the extent to which you are ready and have developed the capacity for productive and useful work, to that extent you shall bring about the progress of the country."

Referring to the history of Europe during the last 100 years, Pandit Nehru asked students to consider why Europe had progressed while Asia had remained static. It was because the former had the intelligence and capacity for work, which made wealth and power possible.

"The world today", he said, "is the child of scientific knowledge, for it is this scientific knowledge that has been made the instrument of wealth and of exploitation. It has made possible the production of an infinite number of commodities. Increased production brings increased wealth to a country".

BALANCE IN HUMAN AFFAIRS

Dr. S. Radhakrishnan speaking in Poona, said—

"If India is to make progress and contribute something to the world, it can be achieved only through comprehension and not negation, through understanding and not exclusion of other peoples in the world."

"Grave defects and insufficiencies marked Communism as well as democracy. But a movement which stirred a substantial section of mankind, has its own value and could not be ignored. The world needs a mutual adjustment of the two systems to usher in universal peace."

THE MAHABHARATA

Presiding over the anniversary of the Bhandarkar Institute of Oriental Research, Poona, which has been publishing a critical edition of the Mahabharata, Dr. Radhakrishnan said that the Mahabharata was the national epic of India and for centuries to come, the world would regard it as a great monument for the benefit of mankind. The Mahabharata educates the young and lights the large tracts of darkness before humanity. It was the spirit and sweetness of India.

SHANKARACHARYA

Dr. Radhakrishnan referred also to the works of Shankaracharya and said that Shankaracharya strove to achieve religious harmony the world over by refusing to accept established dogmas and putting them to test. There were three approaches to the critical study of religious principles, *viz.*, the traditional, the philosophical and the historical. He asserted that these approaches were not irreconcilable but supplemented one another in the realisation of truth. Devotion to truth was the ideal of Indian life.

Prof. Daniel Ingalu, Chairman of the Department of Indian Studies, Harvard University, speaking on the study of Shankaracharya said that Shankaracharya's boldness of thought was the hall-mark of his life and works. He was an inspiring commentator and teacher. Hindu philosophy was unparallelled in the harmony of its culture and had great

scope for research into its cause and effect. Belief in the unity of the universe was a rational principle, he added.

PRACTICE OF GITA-TEACHING

Dr. Radhakrishnan who had been a Professor, a Vice-Chancellor, a diplomat and is now the Vice-President of India and the Chairman of the Council of States, told a gathering of scholars that there had been one consistent principle in the different occupations indulged in by him, *viz.*, the principle of detachment taught in the Bhagavad-Gītā.

Dr. Radhakrishnan who was in a humorous vein, was referring to the "miscellaneous" aspects of his activities mentioned by Dr. M. R. Jayakar in his welcome address at the 27th anniversary of the Bhandarkar Oriental Research Institute. Dr. Jayakar had expressed surprise as to how a dynamic person like Dr. Radhakrishnan could merely sit and watch others speak with all his energies bottled up.

The Vice-President of India said: "The Gītā tells us to do our work without being involved in it, to act with 'non-attachment.' Our Government is probably trying to educate me into such a kind of attitude and is not keeping me in one place for long. I was in Moscow for two and a half years. The Government perhaps thought that if I stayed there too long, I might develop an undue attachment."

"I was a Professor of Philosophy. Our philosophy teaches us to be tolerant and considerate of the opinions of others even though we may not be in sympathy with them. It may not be possible to agree with what Russia stands for, but it is possible to understand and try to find out what Russia is aiming at".

"In the capacity of the Chairman of the Council of States I sit and watch without entering into any controversy. Here again I am non-attached!"

FUTURE OF PARLIAMENTARY DEMOCRACY

Sri G. V. Mavlankar, Speaker of the House of the People (The Union Parliament) said in Ahmedabad that the future of Parliamentary government throughout the world was not very bright and that in the modern complicated life and economy, it had become difficult to preserve the spirit and substance of parliamentary democracy.

Today a few experts and the party machine rule, whereas the real man is deprived of the privilege of setting a standard

to the people. The composition of the parties and various demands of modern life have made Parliamentary Government more and more a machine with totalitarian tendencies even though outwardly the form of parliamentary democracy remains, said Sri Mavlankar.

Asked what was the way out of this dilemma, Sri Mavlankar suggested that there should be decentralisation in all aspects of life and that was the essence of Gandhiji's message.

Women's Role in Future India

"I am one of those who hold the view that women should be educated to an even greater extent than men, because in society as it is constituted in this country, it is on women that the real education and training of children depends", observed Sri Chintaman Deshmukh, India's Finance Minister, in a recent address to women students in Madras.

Sri V. V. Giri, Union Minister for Labour said that it was desirable to have a lady as Finance Minister, as women proved to be generally able domestic financiers.

Sri Giri who was speaking at a women's college stated that educated, cultured and trained women would also prove to be good diplomats and maintain good foreign relations.

Expressing his opinion that a government with 50 per cent of the Cabinet seats filled by women would be able to run the administration very successfully, he said that girls with ideals of love and affection, trained on the basis of their ancient culture were necessary for building up the nation.

Political Freedom vs. Cultural Traditions

Sri Girja Shankar Bajpai, Governor of Bombay and Chancellor of Bombay University, in his Convocation address to new graduates of the University emphasised the need for keeping thought free from passion and warned the new graduates who had come to the convocation, not to be carried away by the glamour of events in other lands so as to minimise their own inheritance. "Ours is an age in which the threats of war hang over us constantly and in which whole continents are in ferment. The ferment is more in men's minds than in events."

Sri Bajpai insisted that sooner or later both the free and unfree peoples of the world would have to answer the question: "Is political freedom the be-all and end-all of democracy?" Our friendship with other countries, he held, need not suffer if we live and move according to our own inner light.

"These are not academic questions and they will not wait long for answer. Impatience and deceptive hopes", the Chancellor proceeded, "have immense power to move masses to hasty action which in retrospect, they may regret only to discover that the evil done is beyond remedy."

NATIONAL VS. REGIONAL

Sardar K. M. Panikkar, India's new Ambassador to Egypt, said in a Radio talk that it was vitally important that India should develop her national language and have her central Academy of Letters. It was equally important that regional academies should be encouraged both by the Centre and by the States so that a proper harmony and balance could be established between national and regional cultures.

Sardar Panikkar held that national cultures would wither away and die if they were not continuously enriched by the vigorous life of its distinctive regions and by the continuous harmonisation of local and national life.

An Indian Academy of Letters, he said, must inevitably be based not only on the national language but also on the great regional languages of India, themselves great vehicles of culture and creative activity. A merely central organisation, however representative of the linguistic cultures of India would, therefore, not serve the purpose.

Sardar Panikkar went on to say that the great languages of India like Bengali, Gujerati, Marathi, Urdu and the four South Indian languages were not mere dialects but had an ancient and historical tradition and had extensive and rich literature which could compare favourably with those of any modern languages.

"The primacy which has been accorded to Hindi as the national language should not make us oblivious of the fact that in their own areas these languages will never be displaced and the culture and creative genius of India will find expression only through the regional languages including Hindi," he added.

The danger in India, he thought, was the tendency of the regional cultures assisted by claims of political autonomy to usurp the position of the national culture, arising mainly from the strength and vitality of the great local languages.

What was imperatively necessary in India was that regional academies under the patronage of State Governments should first be established, which would give direction to and encourage healthy cultural growth in the different areas, Sardar Panikkar added.

"Malnutrition of the Soul"

Dr. Radhakrishnan asked the universities not merely to impart knowledge but to give "spiritual directions" to its pupils. In this connection he referred to a "certain country" where 80 per cent of the people found it necessary to consult psychiatrists and psychotherapists.

He said that they were suffering from "mal-nutrition", not of the body but of the soul. They had plenty of money but on their faces there was a look of despair.

This phenomenon in that particular country indicated, Dr. Radhakrishnan said, that the people there were suffering from a "psychological vacuum" which could be filled only by imbuing their souls with spirit.

Leonardo da Vinci and India

Speaking at the 500th birth anniversary of Leonardo da Vinci celebrated in Calcutta, Dr. Marcello Mochi, Italian Consul, said:

"In no other place is there such mental preparation through tradition to understand Leonardo as in India. No other country is so well prepared for his thought. It is Indians who can understand that Leonardo stood for the fulfilment of ideals, realistic and æsthetic, idealistic and practical. He loved the universe. All his thoughts he recorded and to one with the background of the Vedanta and the Upanishads, his note-books would be of immense interest. We Europeans see in him the fore-runner who opened up new roads to science, but we may fail to grasp the universality of his thought. His approach is the Indian approach. There seems to me great similarity between Leonardo and Rabindranath Tagore. They both had the same desire to discover not material laws but spiritual ones. Today in the West we think in terms of economics

and we have no peace. Leonardo strove to be above his time. His was a mind as universal as any Indian mind."

CREATIVE LIFE IN CHINA

Prof. Tripurari Chakravarty of Calcutta University, who recently visited China, says:

"In the social sphere, the most important phenomenon we witnessed was the emancipation of women. Next to Land Reform, the new Marriage Law is the most potent force of the Revolution. It has done much to break down traditional wrong attitudes to women such as the keeping of concubines which was sanctified by custom. The prohibition of polygamy in any form is one of the main provisions of the Law, and this has brought untold blessings to the Chinese people. Child marriage has been ended by clauses which prohibit marriage until the age of twenty for boys and eighteen for girls. Women have been given property rights, and divorce is allowed by mutual consent or by legal proceedings instituted by either party."

"In the field of education and culture, changes have taken place in the wake of the Revolution which are no less significant. The springs of national life were choked, impeded by age-old customs, prejudices and superstitions. The Revolution has swept away those artificial barriers and the people have found the fountain-head of joy in life. This joy manifests itself in folk songs, children's dances, workers' marching songs, soldiers' victorious parades and in innumerable operatic and dramatic presentations. The All-China Federation of Literature and Arts Circles ceaselessly works to co-ordinate and direct these joyful activities, and schools, colleges and universities also co-operate. The Chinese Cultural Renaissance Movement greatly aids this process of national transformation, and the holding of exhibitions in the great cities also furthers the work."

"In most of the important cities, Workers' Cultural Palaces have been instituted with the aim of providing an adequate cultural background to the lives of the workers. It is interesting to note how historical buildings have been adapted for the purposes of these Cultural Palaces. In the Forbidden City of Peking, for instance, the Ming Palace has been converted into a museum and a Cultural Palace, and 'Tien-An-Men', the Gate of Heaven is no longer used by a Chinese Emperor, the Son of Heaven, but by the people in general who, since the Revolution of 1949, have become the sons

of Heaven. In Nanking, the ancient Imperial Palace which has seen the rise and fall of so many dynasties and governments, is now used as a Cultural Palace."

Spiritual vs. Material

Speaking in Calcutta, Dr. Radhakrishnan advised people to strike a balance between their spiritual pursuasion and craze for material prosperity. Only in going that way lay the solution to the problems facing the world at the moment, he said.

He continued that the present generation of humanity was giving too much stress on material welfare, ignoring the other side. "India did not survive because of her industrial or material prosperity but because of her dependence on the fundamental principle of spiritual life. She need not go as a beggar to others for guidance. Our Dharma, our duty and our contribution to civilisation helped this country to retain her special identity. Our own way of life is complete and all-sided. We never looked to physical, intellectual or emotional development as subsidiaries".

He defined "amrita" as play of life, satisfaction of mind and abundance of the tranquillity of spirit. "Many people who overlook this organic balanced view of things, are suffering from what I would call neurosis. We find that there is an entity called the soul—the soul of man which exceeds all the other fragments—which is mysterious and complex and which needs cultivation. And if we survive today it is due to the pull which these ideals put upon us."

The Vice-President however, asked the people to adopt all the techniques to improve their national economic welfare but at the same time advised them to "retain our spiritual values; if we retain them we can still help human civilisation, but if we do not, we shall pass out as many other civilisations did in the past".

Hindu-Muslim Fusion

Sri Abdul Karim of Murshidabad, writes the "Indian P.E.N.", after a life-time spent in literary study and research, is now one of the elders of contemporary literature. He presents a number of devotional songs composed by Muslims.

And the object of their devotion is Shyama, the Hindu goddess, who is one aspect of the Great Mother. These show, he says, to what an extent harmony and sympathy existed between Hindus and Muslims in olden times. He declared that it is an injustice to conceal the historical fact that a Muslim poet, believing in only one God, could and did compose hymns to Shyama. He names three such poets and gives samples of the songs. The first, Govinda Das of Chittagong, a Muslim despite his name, lived in the 19th century. Mirza Hosain of Tripura, a zemindar, is the second. About the third, Akbar Ali or Ali Akbar, little is known except that possibly he belonged to Chittagong. Ali Akbar sings:

Mother, Thou hast not reassured me.
I call upon Thee, Mother of the World, Consort of Hara!
Replete with Brahma, the World's Saviour, Consort of Siva
the Trident-bearer,
Thou art not ashamed to put Thy foot on the breast of Hara!
Thou givest me birth in the world. Art Thou not sorry
to cause me pain?

Do away with my grief! It is unjust of Thee.
Akbar Ali is like a child. He knows not how to praise.
Knowing him a child Thou yet deniest him the shelter
of Thy feet!

Mirza Hosain Ali sings:

O Mother, Dark Wearer of forest garlands, Bearer of the sword!
She who sits upon a jewelled throne and wanders
through the woods!
When the dread of death assails me there is none but Thee!
I am the witness, says Mirza Hosain Ali.

The last lines of a song by Govinda Das, a kaviraj (physician) by profession are:

When a mother slaps her child she takes him to her lap again.
If she throws him down she picks him up.
She calls him names, then says he is her baby.
Such is a mother's way.
O Mother of the World, I say to Thee,
Great is the sorrow Thou hast given me.
But not yet hast Thou taken pity once more
On the unfortunate Govinda.

Renovation and Reconstruction

Prof. Radhakamal Mookerjee of Lucknow University, said in a lecture in Calcutta:

Culture can be as much misguided, lop-sided or over-specialized as the individual can become neurotic or deviant. Man lives in a multi-dimensional environment. He must seek bio-economic adjustment and survival. He must also seek psychic and social integration in order that he may live in peace with himself and with society. And finally, man must also achieve, as best he can, a spiritual 'at-homeness' in the cosmos of which he considers himself to be a part. He is at once creator, creature and worshipper of the total universe in which he lives and moves. If there be any lop-sided development of his culture, and an industrial culture is certainly lop-sided because it exaggerates only one level of human experience and behaviour, he cannot gain that security, dignity and competence with which one associates the success of his total adaptation to a total multi-dimensional environment.

Man's symbols also become mere empty crusts of the realities that they once embodied. There are various symptoms of the neurotic personality which are widely accepted today as normal and which none pause to scrutinize and clarify. We have to re-orient now some of the ancient life-symbols that industrial civilization has destroyed, and discover new and potentially better symbols, more integrative of the values, meanings and aspirations of personality, society and humanity.

Lastly, personality renewal can come only through the process of re-education of the personality, especially of the child in its early, formative stages. Modern psychology is dominated by the Western norm of a sharpened, and even incisive and exaggerated, sense of self-awareness, a product perhaps of the toughness and the struggle of the Western economic and social world. Psychologists are familiar with the de-personalized states of personality, 'alpha' and 'omega' states in which the distinction between self and other is largely erased and the personality penetrates into another personality.

The experience of the mystics in both East and West suggests that the Western conception of the sharpness of the limits and boundaries of personality has something to do with the peculiar economic and social history of the Western world and patterning of culture since the Industrial Revolution. Man is a fragment, a sample and an image of the cosmos, he is a microcosm. It is the neurotic dread of infinitudes that prevents modern man from

accepting symbols of infinity and identity with the cosmos. The success of any culture depends far less on law, morality, institution or social planning, and far more on myth, art and religion, creating, renovating and refining symbols that resolve a thousand and one conflicts, frustrations and neuroses in individual life and improve and communicate the aspirations and sensibilities of society.

DANGERS TO THE STATE

Dr. Radhakrishnan asked the State Government to take up more seriously the twin task of eradicating mass illiteracy and unemployment amongst intellectual men and women.

Both these problems which India was in the unfortunate position to be facing today, were a "great danger to the stability of the State," he said.

The State Governments, he observed, should take up as their main task the tackling of both these problems by harnessing the unemployed young intellect of the country for mass education.

India's new democracy needed the removal of the 85 per cent illiteracy and the young intellectual generation needed to be saved from despair, he added.

Dr. Radhakrishnan said that the purpose of the universities was not merely to impart knowledge but to give "spiritual direction" so that men and women could have a "tranquil outlook" on life, which could be brought to bear upon the "tormented world of today".

A war had been fought for the "four freedoms", he said, but what did one find today? All around fear had increased tremendously. How many people were living in starvation and semi-starvation, he asked, while others were in the midst of abundance and plenty. There had been talk of political freedom, but how many people and nations were being kept under political subjugation? The United Nations aligned the nations against racial discrimination, but were not the nations implicitly supporting race discrimination today? If one reflected on these issues at a future date, one would find that the nations were not nearer to their goal.

It was no use, he said, delaying the solution of all these problems to an indefinite future. Petty bargaining here and there would not achieve anything. It was the spirit of "disciplined-courage", co-operative and social, that could "cut

across the vicious circle of hatred and counter-hatred" which should be applied to national and international problems, because that alone could save the world.

That spirit, he added, was the spirit and tradition of India—the spirit of truth and love—which made one truly religious so that one had no hatred for one's neighbour because he knew that truth was invincible. The universities would have to work for this ideal.

Dr. Radhakrishnan asked the universities to pay more attention to research and to keep up the tradition of India's contribution of knowledge for which she was respected outside. The residential system of university was a great help to the development of culture.

He added that in principle all careers should be open to both men and women, but there were certain careers like nursing and teaching for which women were better suited than men.

NEWS OF THE QUARTER

Important Religious Festivals

On July 4 commenced the Hindu "Four months' Vigil", *cāturmāsya-vrata,* when the sun-god Vishnu is supposed to "lie down (in bed)". Astronomically it means that the Sun, having touched its northernmost limit on the Earth's surface over the Tropic of Cancer, begins its southward course on this day (according to the old mode of reckoning). On September 1, the god is supposed to "turn on his side" (*i.e.*, cross the Equator) and on October 31 he is supposed to "stand up" again.

*

On August 1 took place the Swing (*Jhulan*) Festival of Lord Krishna.

*

On August 5 took place the *rakṣābandhan* or *rākhī* Full Moon when a coloured string bracelet (which may also be of silk or gold and silver thread according to the means of the giver) is wound by one round the wrist of another whose blessings or help are sought. In North India it is usually the brothers who receive this honour from their sisters or from other women who desire their "brotherly" assistance. Along the West coast of the Peninsula, this day is sacred to the worship of the Ocean, observed by throwing coconut offerings into the sea and holding fairs on the sea-shore.

*

On August 12 fell Janmāṣṭamī, the traditional birthday of Lord Krishna.

*

On September 1 was observed the Bakr-Id or Id-uz-Zuha, the great festival of the Muslims, with which are associated congregational prayers, exchange of greetings and gifts, alms to the poor, and new and gay clothes for the children. Pilgrimage to Mecca, the Haj, is made on this occasion.

*

On September 3 was observed the Ananta-caturdaśī when the god Ganesha is worshipped in the Maharashtra country and the Jainas bathe their sacred images.

*

On September 14 fell the day of offering in honour of the sage Agastya who is traditionally supposed to have been the pioneer in the colonisation of the South and the South-East beyond the seas.

*

On September 16 took place the festival of Lord Viśvakarmā, the god of Works, observed principally by all who work with machines, tools etc.

*

September 26-29 saw the Dussehra (Daśaharā), called the Dūrgā Pūjā in Bengal, in memory of Rāma's battle with Rāvana. It seems to have been originally a harvest festival, observed under various names in different parts of India, such as Navarātri, Onām etc. It is observed with the greatest pomp in Bengal where beautiful images are made of the goddess Dūrgā, which are immersed in water on the fourth day in great processions. For the Hindus of Bengal, it is the festival of new clothes, greetings and embraces, and also the commencement of a round of religious festivals extending over a period of more than a month.

FOREIGN MISSIONS

His Excellency Mr. Luang Vichit Vadakan presented his credentials to the President of India, as the first

Ambassador of Thailand in India. We offer a hearty welcome in our midst to His Excellency who is an old friend of India, who helped Netaji Subhas Chandra Bose in organising the Indian National Army in South-East Asia during the last World War. His Excellency said in an interview that the people of Thailand looked to India as an "elder brother" as regards religious and cultural matters as this was the land of Lord Buddha.

*

A Japanese Parliamentary Goodwill Mission was received by Pandit Nehru on August 14. In an interview Mr. Tsutomu Nishiyama, the Japanese Ambassador-designate, stressed India's love of peace and "spotless record of non-aggression". He added "your neutrality comes from your fundamental belief in peace and not from temporary expediency".

TREE PLANTATION

On July 1 was observed *vana-mahotsava,* the Festival of Woods, a revival of an ancient Indian ceremony, when the President, the Prime Minister and other eminent persons ceremonially planted trees to encourage people to promote the growth of woods to arrest the encroachment of deserts, help rainfall as also to beautify the landscape.

INDEPENDENCE DAY

On August 15 was celebrated India's Independence Day by the holding of mass meetings when the National Flag was hoisted and addresses delivered by public leaders.

BIRTH ANNIVERSARIES

On July 5, of Bankim Chandra Chatterji, the great literateur of Bengal of the last century, who ushered the renaissance in Bengali literature. His works, translated into the other leading languages of India, are regarded as classics in the regeneration of the latter. Bankim was the composer of one of India's National Anthems which gave India her

premier National Call, the famous *Vande Mātaram,* or "Salutations to the Mother (land)".

*

On August 12, of Abanindranath Tagore, the founder of the "Bengal School" of Painting which drew its inspiration from the art of ancient India as preserved in the Ajanta Caves and other shrines.

*

On August 15, of Sri Aurobindo, the great patriot, scholar, philosopher and seer whose spiritual message interests many earnest enquirers today all over the world and whose career began as an ardent worker for Indian Independence. We publish in this number an account of his life written by an inmate of the Ashram founded by Sri Aurobindo at Pondicherry, who was one of the closest associates of Sri Aurobindo for many years.

*

On September 5 Dr. S. Radhakrishnan, Vice-President of India, celebrated his sixty-fifth birthday. A large number of messages and callers honoured the distinguished philosopher on the occasion. We quote in this number of our Journal, many recent utterances of his on current topics.

Death Anniversaries

On July 31, of Maharaja Ranjit Singh (d. 1839) of the Punjab, a brave military organiser and able statesman, under whom the Punjab was unified as one political unit. He was the last independent and sovereign monarch in India, whom the British judged it better not to disturb, a great lover of and equally loved by his subjects, the Lion of the Punjab as he is called by modern India.

*

On August 7, of Dr. Rabindranath Tagore. The room

in which he breathed his last in his Calcutta house was visited reverentially by large crowds and meetings were held in his honour in many places where his poems were recited and his songs sung.

EXHIBITIONS OF ART, ETC.

On August 8 was opened at the National Museum, New Delhi, a small exhibition of ancient and modern Chinese Art objects and photographs of historic monuments, statues, images etc. Among the exhibits were some Central Asian paintings of Buddha and the Bodhisattas in Chinese style. Of special interest to students of Indian history were the portrait of Hiuen Tsang, the great scholar who visited and wrote on India in the seventh century, and the photos of monuments and shrines associated with his memory.

*

On August 22 was opened in New Delhi an International Tourist Film Exhibition by the Vice-President of India, Dr. S. Radhakrishnan who emphasised the need of developing the tourist "industry" in a planned way in India. India, he reminded the audience, recognised the importance of travel from very early times and pilgrims used to travel extensively throughout the length and breadth of this sub-continent, while many of them went outside her borders and spread the philosophy of India. They also learned a good deal from the countries they visited. Tourism, said Dr. Radhakrishnan, helped the understanding of the culture, economic conditions and problems of other peoples, which fostered better understanding between nations, which was the need of the hour as emphasised by international organisations like the Unesco and the United Nations.

Films showing the beauty spots and historic monuments of India and several other leading countries of the world were exhibited.

*

On August 23 an exhibition of international tourist posters and all-India tourist photographs was opened in New

Delhi by Shrimati Vijayalakshmi Pandit. India and many of the other leading countries of the world were represented.

In her speech Shrimati Pandit said that in this age of suspicion and mistrust, tourism was the only channel through which people could develop better understanding of one another's culture and customs. She wanted that steps should be taken to attract not only the rich but also other common people to visit this country which was a "tourist's paradise", so that they could find a similarity of the people of this country with the common people of the world; these people would then take back the message of goodwill from this country to other countries of the world. She reminded her audience that the average people in one country did not judge another country by the latter's foreign or economic policy so much as by the simple, ordinary citizen of that country. It was not only the beauty of a country but also the qualities of her people that attracted tourists from foreign lands and so she appealed to the people to create a sense of self-respect for the ideals India stood for.

*

On August 26 was opened in Calcutta an exhibition of Indian painting, sculpture and crafts of the last fifty years. The objects are meant to be shipped soon to the U. S. A. for exhibition in important cities of that continent.

The Himalayas

Fresh efforts are to be made this year by the Ministry of Scientic Research to measure the height of Mt. Everest by the elimination of all factors leading to errors due to refraction. A new Indian name is also to be sought for this peak, wrongly called so far as the Gaurishankar, for the real Gaurishankar was located 36 miles away from Everest by an expedition in 1905.

*

A 200 million years old ammoinite fossil, 3 inches in diameter and a quarter inch thick, in good shape though turned hard and black, has been found at a height of

14,000 ft. in the Himalayas by the Swiss geologist Dr. T. T. Hugen. The presence of ammoinite on such a high altitude, said Dr. Hugen, was another proof in support of the theory that the Himalayas rose from the sea.

*

The Forest Research Institute at Dehra Dun has carried out experiments with the Himalayan *devadāru* (deodar), "the tree of the gods", which show that this wood is superior to the East African cedar for pencil-making. The eastern red cedar used as pencil-wood in America is nearly exhausted. The incensed cedar of California is stained; it is processed to give it a red colour and improved softness. In the olden days the bark of the Himalayan *bhurja,* birch, supplied the material for writing manuscripts and now the great mountain has again come forward with another modern writing material.

*

Swiss, British and French Expeditions for the conquest of the Everest and other Himalayan peaks have queued up till 1955. The Nepal government allows only one expedition a year to cross its territory on the way to Everest.

AN INDIAN METALLURGIST'S DISCOVERY

Dr. M. R. Srinivasan of Bangalore, now studying at Melbourne University under the Colombo Plan, has discovered a method of extracting copper profitably from ore considered previously to be uneconomic, reports a message from Sydney. His researches will, it is stated, make it possible to resume work in an abandoned mine and high Australian authorities in metallurgy declare that Dr. Srinivasan has made a valuable contribution to Australian mineral research.

UTILISATION OF SOLAR ENERGY

Dr. H. J. Bhabha, the well-known Indian physicist recently declared that silica gels which are normally employed

for dehumidification, could be activated many times through solar energy and be used more efficiently for dehumidifying the air which would make the problems of air-conditioning easier of solution. "Solar energy", said Dr. Bhabha, "could help make air-conditioning cheaper and more universal".

Scientific Terminology in Indian Languages

In countries which have regained national independence after long political and consequent intellectual foreign domination, the question of the balance to be maintained between local and foreign or international usage in respect of terms and expressions denoting scientific and cultural ideas often leads to divided loyalties. In India this thorny question has now been settled in this manner:

The Board of Scientific Terminology and Philologists' Committee has laid down that as far as possible international scientific and technical terms should be used in all books written in Hindi and other principal languages of India, the Education Minister, Maulana Azad, said in answer to a question.

Other guiding principles suggested by the Committee for the preparation of scientific terminology of the national language include:

The symbols, signs and formulae used in mathematics and other sciences should be adopted without modification, *i.e.*, letters and figures of the Roman alphabet should be used in Hindi except where these are used without any fixed connotation and are freely interchangeable.

In preparing dictionaries of scientific terminology, the transliteration of the international terms should be given in Devanagari and then the original in Roman script in brackets.

International scientific terms when admitted into Indian languages, should follow the current standard English pronunciation and should be written in Devanagari.

When there is a conflict between intelligibility and accuracy, the primary emphasis should be on accuracy in adopting or coining the terms.

Where there is conflict between the original Sanskrit meaning and the meaning current today in any Indian

language, it would be better to avoid such terms and find some suitable alternative.

As far as possible uniformity for the whole country should be aimed at, but regional words may also be given side by side for facility of understanding.

ARCHAEOLOGICAL EXCAVATIONS

Although the earth in and around the West Bengal town of Tamluk has long been known as a repository of ancient relics, it is only now that a systematic excavation of the sites has been planned under the auspices of the Department of Archaeology.

The history of Tāmralipti reaches as far back into the dim semi-historical past as the days of the Mahabharata. According to the Epic, Bhīma won a victory over the rulers of Tāmralipti. Buddhist texts refer to it as a city as ancient as Pāṭaliputra. The 2nd century geographer Ptolemy knew of it and the Chinese Pilgrim of the 3rd-4th centuries, Fa Hien spent two years in this great terminus of the sea route from China, studying Indian literature and art.

Whatever articles have so far been found here, do not point with any certainty to a definite period of history. The coins of the place are uninscribed. But certain vases prove that traces of the civilization around the Mediterranean reached this coast of Bengal either through intermixture of culture or at least through commerce.

Tāmralipti belonged to that category of prosperous maritime principalities which through constant contact with different lands tended to develop a composite culture. It is believed by scholars that if any architectural remains are unearthed at Tamluk, they will be found to be greatly different from those in nearby landlocked cities of the same age. But chances of coming across major structures of Tāmralipti are considered very remote. Tidal waves from the sea and rivers destroyed the port-emporium.

*

At Hulaskhera, 16 miles from Lucknow, an ancient mound when excavated has brought to light a brick wall rampart surrounding an area of about 200 sq. yards. Finds

of terra cotta inside a temple seem to belong to the Kushan and Gupta periods (1st-5th centuries A.D.). A sculptured head of Vishnu with a *mukuṭa* (crown) was also unearthed. A red sandstone phallus with one face of Shiva, the *ekamukha-liṅga,* is worshipped in this village since a long time.

*

A stone palace, belonging to the Ikṣāku dynasty of the Satavahana period, presumed to have existed during the third century A.D., was unearthed recently at Nagarjunikonda in Guntur district in Madras.

The palace came to light during the survey operations carried out by the Archaeological Department at Nagarjunikonda for preparing detailed drawings of the various exposed sites consisting of Buddhist monuments of archaelogical importance.

The unearthed articles include ornamental marble slabs and sculptures over the top of the palace and some pottery belonging to the third century when the Satavahana kings ruled the Andhra region.

The Victoria Memorial in Calcutta

Visitors to Calcutta always include this imposing building in their sightseeing rounds. It was built in 1921 by a British Viceroy, with Indian money of course, for the glorification of British rule in India. It is now being put to other uses.

The scheme of utilising the Victoria Memorial as a gallery for keeping the portraits of national leaders and also preserving their mementoes has been approved by the Board of Trustees.

The scheme, it is further learnt, has been put into immediate effect. Eminent artists in different parts of India have been invited to draw portraits of different national leaders to be kept in the Hall. Attempts to acquire mementoes of these national leaders are also being made.

Preliminary work to open five more new galleries where at least 200 oil-paintings of national leaders will be kept, has already commenced.

GERMAN HELP IN INDOLOGICAL RESEARCH

The German Orientalists' Congress recently held in Bonn, passed a resolution calling on all German universities, research foundations, scholars and governments to help the work of publishing Sanskrit and Buddhist texts undertaken by the International Academy of Indian Culture of Nagpur. A German and a Dutch scholar are on their way to India to join this work, subsidized partly by their respective countries, and others will follow.

IN AID OF AUTHORS

Pandit Nehru has given Rs. 250|- and will continue to give Rs. 100|- per month for the maintenance of the ailing Bengali poet Kazi Nazrul Islam.

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The Sāhitya Saṃskār Saṃsad of Allahabad which publishes the works of meritorious but poor authors (out of the profits a royalty of 30% is given to the authors and the balance is credited to a Writers' Assistance Fund for helping writers in times of difficulty) has received donations from Dr. Rajendra Prasad, Pandit Nehru, the Central Ministry of Education, and the Uttar Pradesh and Bihar governments. The Saṃsad has so far published about a dozen books and about twice the number are on the schedule. It also interests itself in fostering co-operation between Hindi literateurs and authors in other languages.

COMPULSORY SOCIAL SERVICE COURSE IN ASSAM SCHOOLS

The government of Assam has introduced a compulsory social service course in all secondary schools of the state, under which teachers and pupils will be given training in First Aid, causes and prevention of common diseases, preparation of compost manure, principles of co-operation, and in construction of small dwelling houses and hygienic latrines.

People's Encyclopaedia

Work on the compilation of a five-volume People's Encyclopaedia has been actively started by the Central Ministry of Education.

The publication will be in the national language but it is proposed to bring out editions, later, in the various languages of India for the benefit of the various linguistic regions.

A part of the over-all plan for the promotion of social education, the Encyclopaedia is meant for new literates and will keep that target in mind in the presentation of the material, style of writing etc. The volumes which will be liberally illustrated will contain articles on matters of general interest, classified under about 30 headings and contributed by about 200 specialists. The subjects include glimpses of world history, myths of ancient and modern nations, art, science and the progress of technology.

The first volume is expected to be ready by the end of the year.

An Experiment in Non-violence

Organised by the Inspector-General of Forests, writes a correspondent of the Statesman, an expedition to the Great Nicobar—the first of its kind—has returned to India after a month's successful exploration. With the help of gifts of sweets, it was able to move freely among tribesmen who have in the past proved dangerous to their infrequent visitors.

How slender is India's contact with her southernmost island, situated about twelve hundred miles south-south-east of Calcutta and comprising a total area of 330 sq. miles is proved by the fact that it has virtually no administrative link with it. It is supposed to be "controlled" from Kandul, a small island off the northern coast of Great Nicobar. It was only in 1950 that the first Police station was established in Kandul. A head constable and two constables man it.

Members of the expedition are the only Indians who have ever gone into the interior of Great Nicobar. They have brought back a wealth of information about the island, and speak enthusiastically of its charms.

Living in the heart of luxuriant forest, the tribes have hitherto shunned strangers whom they are liable to attack suddenly. Their attitude probably arises from incidents in the past, when earlier travellers came as invaders, and from the natural timidity and suspicion of an isolated people.

The Indian party was determined to be different from its predecessors. It carried no arms, and ran risks which events proved were worth taking. It has won the friendship of the tribesmen of Great Nicobar who, incidentally, have killed all the Nicobarese on the east coast of the island. On the west coast a few families have been spared.

The five officers of the expedition were Shri Changapa (leader), Shri K. C. Sahni (botanist), Shri B. C. Das (surveyor), Shri B. A. Subramaniam of the Forest Department, and Dr. Sondhi (senior medical officer). Three foresters and 20 labourers were included.

The party sailed from Port Blair, in the Andamans, in a motor boat. Equipment included saws, axes, a microscope, surveying instruments and rations to last a month.

A couple of days out of Port Blair, they sighted Great Nicobar, its coast bordered by majestic coconut trees.

The party went ashore at Valdora Bay, in the extreme north of the island, cut through the jungle and followed the course of Jubilee River for about 12 miles. It was during this trip that the party met their first Shom-pen, the name given to the wild tribesmen. Luckily he was friendly. The tribal guides from another island, who accompanied the party, were helpful. They explained to the Shom-pen that the party meant no harm. Reassured, the Shom-pen guided them further inland.

The party met more Shom-pens when sailing southwards; they anchored in the mouth of the Alexandra River and then canoed 12 miles upstream. These Shom-pens were completely wild.

Shri Changapa says: "Fortunately we had the friendly Shom-pen with us. His name was Lonava. The first sign of the presence of wild tribes was discerned from fresh footprints. One of us shouted. There was a prompt reply. This was repeated three or four times. Soon we sighted a young man walking boldly towards our canoe which was being paddled upstream. He was accompanied by a woman and three children who rushed off into the jungle. They were naked but for bark cloth which covered their loins".

"The young man carried a dozen javelins, one was poised to throw at the canoe. Friendly Shom-pens in the group shouted at the

top of their voices that the party would do no harm. After a little hesitation the Shom-pen threw down his javelins and walked towards us. We offered him sweets and his frown soon melted into a smile. He took us to his cottage where he introduced us to more Shom-pens. We fed them on sweets too".

The most dangerous encounter was up the Galathea River. Even the friendly Lonava declined to accompany the party. He said the tribesmen in that part of the island were "too wild" and would not heed anything he said. Luckily, the Nicobar guides accompanied the party.

"We were determined to make friends with the tribesmen. The risk we ran was pre-meditated. We saw Shom-pens about a mile from the bank of the Galathea River and about 15 miles from its mouth. They were naked. We decided to undress too, for we wished to meet them as equals. The strategy paid. We no longer looked like aliens. We persuaded the Nicobarese to go ahead of us while we stood behind a tree".

"As soon as the Shom-pens saw them, they rushed at them with all the javelins they could muster. We knew they could use them with deadly accuracy upto a distance of 50 feet. But the Nicobari guides were marvellous. They did not lose their heads. Instead, under our instructions, they put up their hands and stood still".

"This so completely dispelled the fears of the Shom-pens that they threw down their javelins. We emerged from hiding ready with our sweets, which we distributed to the men. The women and children, who had fled into the jungle, were sent for. They too received their share".

Enemy becomes Friends

So good were the effects of the above experiment that wherever the party went in the later stages of the expedition, the Shom-pens volunteered to guide them. The news had spread throughout the island that the Indian visitors were friendly.

How important is this achievement can be measured only when the animosity of the wild tribes of the Andaman Islands is recalled. They have turned implacably hostile, because past expeditions have killed thoughtlessly. Tribesmen have long memories.

In Great Nicobar the coastal people are called Nicobarese. They are gentle and civilized. The Shom-pens

live in the interior of the jungle. They have a thick growth of hair on the head, and their general appearance is Malayan.

They have no settled homes and live in crude huts. Their staple food is pandanus, which they cook in boat-shaped vessels of bark which, curiously, does not burn easily. They also hunt pigs and catch fish.

In Great Nicobar there is very little wild life, barring the "wild" men. There are no panthers, tigers or elephants in this island or in any other belonging to the arc which stretches across the Bay of Bengal. A possible explanation is that when these islands were separated from the mainland thousands of years ago, these animals had not yet made their appearance.

There are a large number of birds, however. The party saw four or five varieties of pigeons. The most interesting bird is the megapod—it looks like a chicken and piles up a sand heap and lays eggs in it which are one-sixth its own size.

BOOK REVIEWS

STUDIEN ZUM MAHANISIHA, by Frank-Richard Hamm and Walther Schubring. Published by the Seminar for the Culture and History of India of the Hamburg University, Germany, 1951. Size 7·7 × 11·3 inches, pp. 116. Price DM18.

This splendidly printed book constitutes the sixth volume of the series "Ancient and Modern Indian Studies" published by the Seminar for the Culture and History of India of the University of Hamburg. This "Studies on the Mahānisīha (an important text belonging to the Cheyasutta group of the canonical literature of the Jainas) contains a detailed treatment (introductory matter, text, various readings, notes and glossary) of Chapter 6 entitled Giyatthavihāra by Dr. F. R. Hamm and of Chapter 7 entitled Pacchittasutta and Chapter 8 entitled Suṣaḍhakahā by Prof. Dr. W. Schubring, of the text. A preliminary survey of this text was first published by Prof. Schubring in 1918 in the Transactions of the Royal Prussian Academy of Sciences and the more detailed treatment now presented is the result of further studies made possible through the discovery of fresh manuscripts that have since been available. The publication is an example of the high level of German scholarship, to which Indological studies in general and Jaina—that very important tributary of Indian literature—studies in particular owe so much. Great is the debt which the world of Indological scholarship owes to Professor Schubring who has devoted his life-long labours to the cause of Jaina studies, particularly in dealing with the vast intricacies connected with the Jaina canonical texts. The present volume is a valuable addition to the same subject and it will be warmly welcomed by all workers in that field.

This publication further proves the indomitable zeal and devotion of German scholarship. A country, the scholars whereof can produce such solid work so soon after their most deplorable national disaster, is to be congratulated by the new post-war world. We in India have very old ties with German Indology and we hope and pray that the scholars of Germany may come to their own again

in the fullest measure very soon, so that New India may profit more through their labours.

BEITRAGE ZUR INDISCHEN PHILOLOGIE UND ALTERTUMSKUNDE, Published by the Seminar for the Culture and History of India of the Hamburg University, 1951. Size the same as the book above, pp. 217. Price not mentioned.

This book, got up as splendidly as that above, forms the seventh volume of the series "Ancient and Modern Indian Studies" referred to before and is designed to be a Tribute from German Indologists to Professor Schubring on the occasion of his seventieth birthday. The volume consists of nineteen valuable articles dealing with various aspects of Indian Philology and researches on other topics concerning ancient India. Among the contributors are Professor Schubring's colleagues whose names are well-known to all students of Indology, as well as some of his pupils who have made their mark in the domain of scholarship and have come to occupy high places in the academic world of Germany. At the end of the volume is a list of Professor Schubring's publications till 1951, collected by Dr. F. R. Hamm. Only a small fraction of these learned works, we regret, are available in English translations. Many of these, most particularly Schubring's *magnum opus* "Die Lehre der Jainas", a masterly treatment of all topics concerning Jainism on the basis of the oldest sources, should be made available to all interested workers not so familiar with the German language.

We join wholeheartedly in the tribute paid to one who ranks today as the seniormost amongst the German Indologists living. "Schubring" has come to be almost synonymous with "Jaina research". He has earned the gratitude of the scholastic world by his outstanding work, remarkably single-minded in its devotion. Besides his own very weighty publications, Schubring's other contribution to German Indology has been the production of a younger generation of scholars whose distinguished work in different fields of Indological studies has already earned the esteem of the learned world. Schubring's great work will be carried on by his eminent pupils who will hand down his name to other generations and who will enrich the Science of Indology by their fruitful labours.

CONTEMPORARY INDIAN PHILOSOPHY, Revised Second and enlarged edition, edited by Dr. S. Radhakrishnan and Dr. J. H. Muirhead (Late Professor Emeritus of the University of Birmingham), Published by George Allen and Unwin Ltd., London, 1952, size 5¼ × 8·8 inches, Price 35s. Net.

This book is one of the series "Muirhead Library of Philosophy" and was first published in 1936. The present edition contains papers on some religious traditions of India which were not covered by the first edition. It is a collection of articles contributed by Mahatma Gandhi, Dr. Rabindranath Tagore and twenty three (of whom Dr. Radhakrishnan is one) Indian scholars with high academic attainment in Philosophy, most of them, again, teachers of Philosophy. The articles are prefaced with short biographical sketches of the writers and are written from a personal point of view, *i.e.*, what philosophical standpoints are held or attitudes maintained by the writers, and the reasons therefor. The many philosophical angles of view maintained in the chief religious systems of India, are well represented in this collection. One notes throughout that the presentation and treatment of every view is done in the manner of experts, as the writers are. It is a highly educative volume providing the reader with abundant matter for deep thought. It is also a very revealing book, showing as it does the trends of thought of some of the brightest philosophical minds of modern India, which are at the same time thoroughly conversant with the philosophical thoughts of the West. The result of the fusion of the Western mode of approach with the traditionally philosophical mind of India, in the case of a number of eminent intellectuals is a matter of highly interesting and fruitful study.

DHAMMA-CAKKA-PAVATTANA-SUTTA, by Sister Vajirā, published by the Maha Bodhi Society of India, Sarnath, Banaras, Third edition, 1951, size 5 × 7·2 inches, pp. 35, Price annas 4.

This is the Pali text together with its English translation of Buddha's First Sermon at Sarnath, whereby he is traditionally said to have turned the Wheel of the Law. This great and historic discourse needs no further description. These pages will be very welcome to everybody as the original text is to be found only in bulky volumes of the Vinaya or the Sutta-piṭaka, and an authoritative English translation too is not easily procurable.

TOWARDS NON-VIOLENT SOCIALISM, by M. K. Gandhi, edited by Bharatan Kumarappa and published by the Navajivan Publishing House, Ahmedabad, 1951, size 5·4 × 8·3 inches, pp. v + 165 (with an appendix and index). Price Rs. 2.

This book gives in eleven Sections, a hundred and one selections from Mahatma Gandhi's speeches, writings, interviews and letters, explanatory of his ideal of reconstructing human society, particularly in India, on the basis of love and fellowship of individuals for each other as well for the corporate body, in moral and economic spheres, particularly in matters relating to labour and industrial organisations.

Mahatma Gandhi dreamt of an India, as the editor reminds us, in which people would enjoy the greatest amount of freedom, and live on the principle of each for all and all for each, and where production would be according to the capacity of the individual and distribution according to his need. Obviously, such a goal is realisable only where individuals are not driven against their will but are bound to each other by ties of love as members of a family. Anything therefore that divides or sets up one individual against his neighbour is detrimental to the attainment of the end. Accordingly, Mahatma Gandhi was convinced that the only way of striving towards this goal was to do everything possible to "cement and bring together elements in society which are tending to pull apart". If we want love and peace we cannot have it by preaching hatred and strife. The means are to be consistent with the end. Since the socialist goal is one of love or non-violence, it can be brought about only by non-violent means.

Mahatma Gandhi was not merely the national leader or political liberator of India. His philosophy of love embraced every variety of human relations. The evils of the modern age being mostly due to economic maladjustments operating in the spheres of labour, industry, etc. which find a point of convergence in national political policies, Mahatma Gandhi's views should be studied with great care by all who believe in and work for a better world based on peace and humanity.

RAMAKRISHNA, HIS LIFE AND SAYINGS, by F. Max Muller, first published 1898, First Indian Edition 1951, pp. ix + 200, Price Rs. 5.

THE WEB OF INDIAN LIFE, by Sister Nivedita (of the Order of Ramakrishna-Vivekananda), first published 1904, First Indian

Edition 1950, with an Introduction by Rabindranath Tagore written for the 1918 edition, pp. xii + 324, Price Rs. 3/8.

RELIGION AND DHARMA, by Sister Nivedita, first edition, 1915, First Indian Edition 1952, pp. ix + 152, Price Rs. 2.

These three books are published by the Advaita Ashrama, Mayavati, Almora, Himalayas. Size of all 7·2 × 5 inches.

Max Muller, that great pioneer of Indological studies as Professor of Sanskrit at Oxford, was the first notable European after his personal acquaintance with Swami Vivekananda in England, to write on Ramakrishna for the European public. Swami Vivekananda described Max Muller as an "incarnation of Sāyana", the chief commentator of the Rigveda. In this book, the learned German Professor gives a description of the background of Indian religious traditions, an account of religious movements in India in the nineteenth century, Ramakrishna's life and its influence on some of his contemporary Indian religious leaders, an account of Vedanta philosophy and a collection of Ramakrishna's sayings—all in the manner of a deep and critical scholar. Ramakrishna is a world-figure today but yet this early appreciation from a very distinguished European intellectual would be read by the new generation with great interest and profit.

Sister Nivedita was an American lady, Margaret Noble by name, who became one of Swami Vivekananda's disciples during his lecturing tour in America. She came later to India and dedicated herself to social and educational work among the students and among females of the poorer classes of Calcutta. Possessing considerable intellectual talents and literary gifts as she did, she became a keen student of Indian literature, culture and social life, which she surveyed with affectionate eyes and wrote about with great sympathy and a very discerning penetration and in a charming style. She lived the life of Indians, came to know them as one of them and became so intimately familiar with their modes of life and thought that she had the rare opportunity of observing them unawares. Her interest in the common Indian woman was boundless and overflowing. Her understanding and interpretation of things Indian, in the realms both of idealism and reality, were often at sharp variance with those of Western observers and critics in general, but, as Rabindranath Tagore said "Sister Nivedita has uttered the vital truths about Indian life".

Sister Nivedita's second book is a selection from numerous articles and notes which she found time, even in the midst of her many other arduous occupations, to contribute to several Indian Journals during the exciting days of the first Swadeshi (National) movement in Bengal, of which she was one of the spiritual leaders. She never remained however, on the surface of the movement, nor did she allow herself to be carried away by its fast currents. On the other hand, she confined herself to and stressed the idealistic, moral and spiritual goal of the political upsurge. The surface of the sea, disturbed by a gale, alters from moment to moment, but not so its steady and profound depths. Therefore, the more enduring and the more elevating principles with which she deals in these writings remain as true and sublime today as in her time.

POETS AND MYSTICS, by Nolini Kanta Gupta, 1951, Price Rs. 3/-, pp. 136.
FURTHER LIGHTS, by T. V. Kapali Sastry, 1951, Price Rs. 4/-, pp. 256.
IN THE MOTHER'S LIGHT, Part Two, by Rishabhchand, 1951, Price Rs. 3/8, pp. 217.
THE MOTHER ON EDUCATION, 1952, pp. 62, Price Rs. 1/8.
THE MESSAGE OF SRI AUROBINDO AND THE ASHRAM, 1951, pp. 32, Price Ans. 8.

Of these five books, the first two are published by Sri Aurobindo Library, 369 Esplanade, George Town, Madras; the third and the fourth by Sri Aurobindo Ashram, Pondicherry; and the last by Sri Aurobindo Niketan, Connaught Circus, New Delhi. Size of the first book is $5{\cdot}4 \times 8{\cdot}4$ inches and that of the other four $4{\cdot}8 \times 7{\cdot}2$ inches.

Sri N. K. Gupta's book contains fourteen essays on mystic poetry, Sri Aurobindo, Rabindranath Tagore, Vivekananda and eight European thinkers.

Sri T. V. Kapali Sastry's book is on the religious and spiritual significance of the Vedic gods and on the interpretation of certain themes in the teachings of the Tantra, an ancient Indian system of spiritual practice.

Sri Rishabhchand's book is a collection of essays on the interpretation of certain psychological, philosophical, moral, religious, spiritual and Yogic topics.

The Mother's book contains her thoughts on all stages of education from the physical to the spiritual.

The last book gives an account of Sri Aurobindo's message from the pen of Sri N. K. Gupta, an account of the mode of life in the Ashram at Pondicherry and of the proposed Sri Aurobindo University Centre, the latter two being from the pen of Sri M. P. Pandit.

Sri Aurobindo's spiritual and religious message engages the deep thoughts of many eager and earnest enquiries in many parts of the world today. These books will no doubt be of much help to those who seek to know this great seer's mind as reflected through some of his closest disciples.

MUGHAL GOVERNMENT AND ADMINISTRATION, by Sri Ram Sharma, M.A., F.R.HIST. SOC. (LONDON), Principal, D. A. V. College, Sholapur, Published by Hind Kitabs Ltd., Bombay, 1951, size $5\frac{1}{2} \times 8\frac{1}{2}$ inches, pp. 290, Price Rs. 6/8/-.

In the early days of Muslim rule in India, the indigenous Indian administrative system broke down in parts. Innovations introduced by the foreign conquerors in some parts of the country, were neither well-planned in all cases nor were they suitable for Indian conditions. With the advent of the Mughals in the sixteenth century was evolved an administrative machinery on the basis of the older indigenous system, with such modifications and correctives as the changed times called for.

Of all the Muslim rulers of India, Sher Shah—an enemy of the Mughals, who drove out the great Akbar's father Humayun from India—was the first to adopt a very efficient yet humane system of public administration in which a liberal religious policy played an important part. When Akbar was secure on his throne, he devoted his energies to administrative reforms and largely adopted the sound principles on which Sher Shah had proceeded. This system, inspite of the breakdown it suffered through Aurangzeb's narrow and bigoted religious policy, endured till the advent of the British who too, incorporated the fundamentals of this system in that of their own.

In this book, the author has given an excellent account, critical and comprehensive in respect of all essentials and yet brief in compass, of this important aspect of Indian history. We have no doubt it will prove of great help to students.

A CULTURAL HISTORY OF ASSAM (EARLY PERIOD), Vol. I, by Dr. B. K. Barua, M.A., B.L., PH.D. (LOND.), Reader, Gauhati University, Pub-

lished by K. K. Barooah, Nowgong, Assam, 1951, Size $6\frac{1}{2} \times 9{\cdot}7$ inches, pp. 223 and thirty five Plates at the end illustrative of Assamese Sculpture and Architecture, Price Rs. 15/-.

Assam, ancient Kāmarūpa, although well-known to ancient Indian historical and literary traditions, has received but scant attention from historians so far. All the work that was done in this line, has been mostly confined to the later history of this state while the treatment of the earlier phases has been very scrappy, superficial, disjointed and perfunctory. The present book bridges this gulf and reconstructs on sound scientific materials, the early history of this easternmost tract of India, down to the middle of the thirteenth century when the Ahoms came to power. The work is very comprehensive in its scope and embraces all aspects of the culture of a people, political, social, economic, religious, literary and artistic. We warmly congratulate the scholarly author for making such a valuable contribution to our scientific knowledge of the ancient history of Assam in particular and eastern India in general.

OTHER PUBLICATIONS OF THE INDIAN COUNCIL

THAQĀFATU'L-HIND

A Quarterly Journal in Arabic published by the Indian Council for Cultural Relations, Hyderabad House, New Delhi-1.

IRAN WA HIND

A Quarterly Journal in Persian published by the Indian Council for Cultural Relations, Hyderabad House, New Delhi-1.

INDO-IRANICA

A Quarterly Journal in English and Persian published by the Iran Society, 159-B, Dharamtala Street, Calcutta-13, under the patronage of the Indian Council for Cultural Relations.

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